श्रीः

A TRANSLATION

OF

YOGA-VÂSISHTA

LAGHU—(the smaller)

BY

K. NARAYANSWAMI AIYER,
Author of the Translation of "Vasudeva Manana" or
"The Meditations of Vasudeva," &c.

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DEDICATED

TO ALL

TRUE LOVERS AND FOLLOWERS

OF THE

Hindu Religion and Truth

BY THE AUTHOR.

ERRATA.

Page	*line*	*for*	*read*
9	5	'gullets'	'gullet.'
12	37	'sharp-poinetd'	'sharp-pointed'
16	27		
17	13	'Vatava'	'Vadava.'
58	36		
16	32	'Vritta'	'Vritra.'
,,	†	do	do.
41	31	'Adhi-Vahya'	'Adhi-Vâhika.'
,,	*		
65	13	'(with the left)'	'(with the right).'
182	32	(the last) 'and'	'he.'

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INTRODUCTION.

It is intended to give herein a short introduction to, and an analysis of, Laghu-Yoga-Vâsishta. Of course the analysis can not be an exhaustive one, as it will have then to run through many pages and form a book of its own. There are, as at present known to us, two works by the name of Yoga-Vâsishta, the larger one going by the name of Brihat-Yoga-Vâsishta and the smaller one, Laghu-Yoga-Vâsishta. The term Brihat means great, while Laghu signifies small. Vâsishta is because of this work emanating from Rishi Vasishta as will be seen later on. Though the book is dubbed with the appellation, Yoga-Vâsishta, it treats of Jnâna only though practical Yoga is dealt with in two stories in this work. Even there it says that the pure Raja-Yoga is meant and not Hata-Yoga. Rather the word Yoga seems to have been used in the title of this work in its generic sense of including Jnâna-Yoga and other Yogas as in the Bagawatgîtâ.

Of the two above mentioned works, the smaller one is an abridgment of the bigger and contains about 6,000 Grandhas, whereas the latter contains 36,000. The commentary of the former has the same number of Grandhas as the original whereas that of the latter amounts to 74,000 Grandhas which with its original is a lakh on the whole. In the abridged text, almost all the words of the bigger one are reproduced *verbatim* ; the work of the author being generally to clip the bigger of its expansive descriptions and so on ; so that in the work before us, we have got the quintessence extracted. This work seems to have been undertaken by one Abhinandana, a great pandit of Cashmere. The authorship or rather writership is attributed to Rishi Vâlmiki, the author of the Rámâyana who is said to have related the whole of Yoga-Vásishta to Rishi Bârâdwâja as having occurred between Sri Râma and Rishi Vâsishta. But of this later on. The

larger work seems to have been partially translated by a gentleman hailing from Bengal. But this one, though small, it is named, is yet big enough.

This work is, in the words of Madame Blavatsky, "meant for the few only." In the phraseology of this work, it is intended neither for those Ajnânis (or the worldly-minded), who welter in the sea of Samsâra without being indifferent to the worldly things nor for those higher spiritual personages who have reached a state of adeptship, so as to be above all advice. Hence it is written in the interests of those who have become indifferent to worldly things and crave for spirituality becoming a potent factor in their daily lives. Fancy a work like "The Voice of Silence" put into the hands of a worldly person of decidedly materialistic view and he will throw it away in sheer disgust. Similarly will this work appear to a person who has not caught a glimpse even of the higher life and principles. A person of true Vairaggya, should he wish to have not only some hints thrown on the nature of cosmos, Manas (mind) and Universal Spirit from the idealistic stand-point but also some rules of guidance in his daily practical life towards occult knowledge with the proper illustrations will herein find, in my opinion, a mine of knowledge to be guided by and to cogitate upon.

There are some peculiar traits in the feature of this work as contradistinguished from other spiritual works in the Sanscrit literature. As all know, the Vedas and the Upanishads are so mystic in their nature in many places that their real meaning is not grasped clearly and all persons except true occultists—rare to find in this world—interpret them in different ways, one holding that the Vedas inculcate nature worship, another putting upon them a diametrically opposed view and so on. Even in the Ten Upanishads, all the metaphysical—leaving aside for the present, as impossible, the occult theories—have not been worked out in a systematical manner except in the way of some clues vouchsafed thereupon. Taking the Purânas in their dead letter light, our Pandits generally have found them replete with indecent and absurd stories and thrown them into a corner; and hence the nickname of Purânas has been applied, in ordinary usage amongst us, to any thing that is a farrago of fictions and absurdities.

But for the timely resurrection of them by H. P. Blavatsky with the profound ray of light shed upon them by her, almost all of us should have unanimously buried, by this time, into oblivion all those savoring of Purânas. Even she has not thrown full light on them, as she probably was not privileged so to do. As regard, Itihâsas, *viz*., the Mahâbhârata and the Râmâyana, they are considered as so many stories only and as such are much in favor of our orthodox Pandits who do not care to go above worldly things. Vedânta soars high in the region of the Absolute with its theories and words; and our metaphysicians of the old school in India, carrying the notion of the physical world up there, try to solve the problem of the homogeneity or otherwise of the Infinite and are wrangling with one another as our Adwaitins, Visishtadwaitins and Dwaitins are doing in their every day lives, so much so that their arguments end in mental gymnastics only and with nothing practical in their lives. Here a curious instance occurs to me. One day an Adwaita Pandit lectured in a certain place about Brahman being Nirguna (or without any attributes), and the only Reality and argued with great vehemence against his adversary. Next day seeing him, while I was passing by, circumambulate an idol in a temple, I asked him as to whom he was paying respects. The Pandit merely laughed over the affair without an answer. Thus are most of our Pandits, theorizing only with nothing practical about them and soaring into the region of the Absolute without a proper knowledge of the basic foundations of Vedânta.

But Yoga-Vâsishta has chalked out for itself a new and distinct path. At first, it enunciates a doctrine in its several bearings and then elucidates it with beautiful stories. Therein it gives also rules of guidance for the conduct of life in the daily world, these also finding their illustrations in the stories given out. As in the Purânas, we have not to rack our brains over with the slight hints thrown therein and to sometimes give up in despair the problems before us.

Secondly—This book serves as a ladder wherewith to scale from the Sireswara Sânkhya doctrine of Patanjali as given out in his Yoga-Sutras to the Mâya-conception of the Adwaita Pantheists and thus renders possible a reconciliation

between them both. Through a study of Patanjali's Yoga-Sutras, it is clear from Book III, Aphorism 17 that the cause of all pains is the conjunction of the seer with the visual or the subject with the object; the conception of "I" having been brought about by the identification of the subject with the object. Through Sâshâtkâra Anubhava or direct realization, the Yogi finds he is one with the subject and does not find then the reality of the object. It is this that is illustrated in the story of Śukha.

Thirdly—Some of the theories and facts, occult, metaphysical or otherwise, given out by H. P. B. find their corroborations in this work. I have got a deep-seated conviction in me which tells me that if Theosophical ideas are ever to gain a firm footing in India, it can only be by showing that it is H. P. B.'s explanations alone that can throw proper light upon and galvanize with life our old Aryan works. For this purpose, I think all the authorities, express or implied, which are found in a stray form in the Hindu works, should be ransacked, culled out and given to the world. As H. P. B. herself said, her business was to string the flowers found in India as well as in other places and make a nosegay out of the same.

Now I shall give out some illustrations therefor. They are—

(1) That Parabrahm, the Absolute is not the cause of the creation of Brahma or the universe as creation implies some conditioned thought and space and as the Infinite is unconditioned and can therefore have no kind of causal relationship to that which is finite or conditioned, *viz.*, the universe which manifests itself or is absorbed according to the Law of the Absolute (*vide* the story of Śikhidwaja).

(2) Devas and Asuras are merely the opposite intelligential forces or poles in nature such as positive and negative. With the cessation of the one aspect, the other also ceases to exist. This statement is to be found in the story of Prahlâda.

(3) In "The Secret Doctrine," it is stated that the Asuras, Rudras, &c., represent in one sense the egos of man; they being the active powers as opposed to Devas, the passive

ones. This fact is exemplified in Sukra's story as well as in the story of the 100 Rudras.

(4) The eking out of the double and the means through which such things are done, *viz.*, through the mastery of Kundalini Śakti are given out in the story of Śikhidwaja.

(5) Being itself a work intended for occult students, this book gives out the seven states of Jnâna and Ajnâna (*vide* Utpaththi and Nirvâna Prakaranas) ; the seven Ajnâna states are not given out in the works I have come across though the former are.

(6) The relationship between an occult Guru aud his Śishya or disciple (as appears from the story of Śikhidwaja).

(7) The experiences of those persons (who are able to elevate themselves beyond their physical bodies) as a Jiva-Sûchi or Neevara-Śûkham, either as a needle or the tail-end of paddy which is exemplified in the Story of Karkati.

(8) Some of the secret meanings of Brighu, Vasishta, Kâśypa, &c., as well as of the worship of God.

(9) The reality of thought as in the story of Gâdhi.

(10) The emergence of all objects from the moon after a minor deluge.

Without multiplying more instances of this kind, I shall proceed to the contents of this work. The occasion which called it forth demands that the work was intended for those only who wish to practically travel on the higher path. Most of our readers will have been fully acquainted with the contents of our great Epic poem, the Râmâyana. We find therein that Rishi Viśwâmitra turns upon the stage in the early years of Sri Râma. The Rishi appears before his father, Daśaratha and demands of him his son Râma to war with the Râkshasas interfering with his sacrifice. Just before this time, Râma goes on a pilgrimage to the many sacred places ; and having visited the Asramas (hermitages) of the wise, returns to his native place. On his return, he grows quite disgusted with his material life, spurns his wealth and other regal possessions and grows despondent without performing any of his daily duties. His attendants go and complain to the King his father of the grievous plight of their master. Thereupon the father sends for his son, seats him on his lap and enquires of him his state. But the son

evades the question by simply laughing over the affair and gets away. At this juncture, Muni Viśwâmitra turns up and the King delighted with the usual arrival of such a distinguished and reverend guest consents to execute any orders of the noble Muni. The Muni demands Râma for his aid at which Daśaratha is panic-struck. Yet rallying himself, he volunteers his own services in lieu of his eldest and dearly beloved boy begotten through dire Tapas. Immediately the Muni begins to curse Daśaratha for his vacillation in the fulfilment of his promises, when Vasishta interposes and pacifies the sage by making the King fulfil his promise. Then Râma is sent for and his servants meanwhile relate to the Rishis the pitiable present plight of their master disdaining to perform such actions as tasting food, drinking water, &c. At which Vasishta remarks that the Vairaggya (indifference) of the Prince is not akin to that produced by such momentary accidents as the loss of some dearly beloved relative or wealth but is one which is the premonitory symptom of a spiritual development in him —after which development all his duties will be regularly performed by him. On Râma's arrival at the regal assembly, he is asked by one of the Rishis as to the cause of his present sorrow. At which Râma makes a long tirade against wealth, life, Ahankâra, Manas (mind), desires, body and other material things and at last winds up by saying that he will rather expose himself to the torments of hell-fire than undergo the excruciating mental tortures, consuming him tittle by tittle through the abovementioned causes. This concludes the chapter called Vairâggya Prakarana or the section on indifference to worldly things.

This work consists on the whole, of six Prakaranas or sections. Passing by the first, *viz.*, Vairâggya Prakarana which has appended to it, the story of Śukha, the son of the present Vyâsa, we have five other Prakaranas, *viz.*, Mumukshu (longing after Salvation), Utpatthi (origin), Sthithi (preservation), Upasânthi (quiescence) and Nirvana (absorption), the last. In these five chapters, Vasishta inculcates advice upon Râma, gives him the reason why and how he should work in the world by tracing the origin of the universe and the "I" in man to—which are identical from the idealistic standpoint with—the Original Cause or the Causeless Cause

of all and devising means for their destruction and finally initiates him into the mysteries of Atma. First comes the story of Śukha in the first Prakarana. Śukha was not satisfied with all the explanations his father, Vyâsa gave of Mâya and hence resorted to Janaka for aid who, by Aparoksha or direct realisation within himself, showed the end. Then comes the second Prakarana called Mumukshu. Of the four-fold qualifications necessary to a disciple on the path, *viz.*, the discrimination of Atma and non-Atma, &c., Râma having developed the first three is asked by Vasishta to concentrate his mind upon the attainment of Moksha. For this purpose, Vasishta expatiates in Mumukshu Prakarana upon the preliminary qualifications necessary for the attainment of Moksha or salvation. Here the author says that the four sentinels posted at the gate of Moksha are Śânti (quiescence of mind or sweet patience), Vichâra (the enquiry after Atma), Santosha (contentment of mind) and Sadhu-Sanga (association with the wise) and will have to be befriended by one wishing to attain Moksha. Should one of them at least be befriended, he will introduce the aspirant to his companion sentinels. Then the author goes on to explain that Moksha does not mean the physical separation from all worldly affairs but only a state of the mind bereft of all impure Vâsanas or clingings towards, but yet working as usual amidst, worldly things. The difference between Vâsanas, pure and impure is well defined in this chapter.

Having thus given out the nature of the goal towards which all egos are gravitating, Vasishta, in order to relieve Râma from the mental despair and anguish in which he was placed, then traces the origin of "I", its growth and its quiescence and then that state from which the above three states can be viewed as one. For this purpose, he gives out its relationship with the one Reality and the universe. This is precisely the position in which Arjuna was placed when he was instructed by Sri Krishna as in the Bagawat-gîtâ and when also he was told the relationship existing between the Universal Spirit, the ego and the cosmos; the difference being that the detailed instructions in this work are not given in a veritable battle field but in that of the mind and are illustrated by a series of stories wherein the

different stages of the mind are worked out to suit a disciple on the path. Now taking his stand on the Pantheistic conception of Brahman being the one Reality and the universe and Jiva as his aspect or manifestation, Vasishta begins the Utpatthi Prakarana with the statement that the Jiva or ego in man and the universe in their innate condition are Brahman only and this phenomenal universe is but an outcome of the Divine Will seeming to be real through the workings of the mind. In the technical phraseology of this work, the ideation reflected in the Lila-Sankalpa of Brahman is the origin of the world; its manifestation, the preservation of the world; and its disappearance, the destruction of the world. These are the three aspects that are dilated upon in the second, third and fourth Prakaranas. In other words, the old Hindu philosophers held that the universe is nothing but states or modes of consciousness reflected through the Sankalpa or will of Parabrahm which is said through its Law to evolve the universe out itself for its Lila or sport. The word Sankalpa is rather a difficult word to translate. Originally it is the Divine Will in manifestation and in man in his present stage becomes the will-thought pertaining to his Antahkarana or the lower mind. It is through the Sankalpa of our Manas that the universe appears to be and it is this Sankalpa that is asked to be given up by one who wishes to soar to the one Reality beyond this universe. The author of this work defines, in one chapter, Sankalpa to mean the ideation of Aham or "I" which arises in the relationship of subject to object when conditionedness is brought about.

In beginning with Utpaththi Prakarana, the author gives out a story to illustrate Parabrahm manifesting itself as Brahma, the creator with the conception of "I" through its own Sankalpa. Instead of giving out, as in the Purânas, that the creator, Brahma arose out of the navel of Nârâyana with four hands, &c., this work states that, out of the one vast Akaśa of Jnâna or the one Plenum of Abstract Intelligence, a Brahmin, the primeval ego called Akaśaja was born who lived for a long time when Kâla (time) wanted to get at him and bring him under his clutches but was unable to do so through the radiant Tejas (lustre) that shone about his person. Then Kâla consulted with Yama (Death) who also is the

personification of Time but in the lower or Rupa planes and advised the former to go in quest of any of the past Karmas of the Brahmin which were found to be nil. Thereupon Yama is said to have remarked to Kâla that the Brahmin was no other than Brahma himself; though performing Karmas, Brahma had nothing clinging to him, as he did not perform them for any selfish purposes of his own. From this, it will be clear that, ere creation began, there was one vast space or Akâśa with no activity in it or in the noumenal state of Parabrahm. When evolution began, three kinds or states of Akaśa are said to have evolved, *viz.*, Jnâna-Akâs, Chidâkaś and Bhutâkaś. The last is the elemental Akaśa compounded of the quintuplicated five elements, Akaśa, Vayu,&c., whereas Chidâkaś corresponds to the plane of the lower mind. Jânakaś corresponds to the third body or plane. The first ego of Brahma which is differentiated into many is then, in the story of Lila, traced in its workings in the three Akaśa above-mentioned. The three pairs introduced therein are (1) Lila and Padma, (2) Arundhati and Vasishta, (3) Viduratha and his spouse. In the story of Karkati we come to the lowest stage, whether of the man or world. The intelligence or Purusha that pervades the physical body is described in this story. In the Upanishads and other books, the Purusha in this stage is likened to a thread or the tail-end of paddy. As stated in this work further on, the normal experience of humanity now is their being no other than the physical body, though some may, in theory, hold that they are different from the body ; the second experience is the direct perception of their being like a thread-like substance in the gross body and being different from the gross one. In the third state, they rise to a direct experience of their being the universe. The Râkshasi Karkati having a voracious stomach was unable to fully gratify her appetite and hence got a boon from Brahma to enter as a Jiva-Suchi or living needle into all human beings, with the power of troubling those of lower desires but becoming the slaves of those who are conquerors of them. It is this Râkshasi that is at the bottom of all our pains and that can be made to minister to our wants, if we will only make up our minds to lord over our desires.

The story of Aindhava brings some corroborations to the

occult doctrine. The author, after describing that the universe is no other than the aspect of the Brahmic intelligence, now proceeds to the enumeration of the worlds that exist. At the beginning of a creation, Brahma is said to have asked the resplendent orb of the sun to describe its orgin. The sun and its nine brothers of suns are said to have been born out of Indhu—since according to the Hindu or occult doctrine all things merge into the moon during Pralaya—the son of Kâsyapa, and to be ruling over the ten worlds created by their own Sankalpa as if they were Brahmas themselves. Hence arose the ten worlds out of their minds. These ten worlds may refer to either the ten solar systems or the ten worlds which are subtler and subtler than one another and existing in space. Besides the 7 worlds as ordinarily known, there are said to be at first three other worlds which have arisen out of the one. Out of the one, arises at first the three lokas of Brahma, Vishnu and Rudra who originate and work in the seven worlds, Bhu, Bhuvar, &c., up to Satya. Then are introduced the stories of the wily Indra, Chitta and a lad to exemplify the illusory nature of the universe. In the story of Sâmbarika, the Siddha, the illusory nature of time is also illustrated. Thus eight stories conclude this chapter wherein is traced the initial stage of the origin of "I"; wherein is exemplified the fact that the universe arises out of the mere Sankalpa of the original creator, both the universe and Jiva, the intelligence arising as the illusory aspect of the one Substratum.

Sthithi Prakarana.

This section deals with the Sthithi character or the preservative aspect of the mind or the universe. In the first story of Śukra, the ego is made to pass after its origin through a series of births in a time appearing very short to his father Bhrigu who was then engaged in Nirvikalpa Samâdhi near his son and hence was existing in higher planes. Students of esoteric literature know full well that, of all the planets, Śukra or Venus corresponds to our ego or the higher Manas. This higher Manas and the ray of Atma or Buddhi pass through the different forms of humanity as well as the lower ones. Having traced thus, the author next

proceeds to give out the curious story of D'âma and two others to illustrate how the "I" in man concretes itself in him after innumerable births with the Ahankâra we find in him now. Once upon a time, there raged a war between the Devas and the Asuras. The latter, finding themselves worsted in it, created through the Mâyavic power of their leader three men without Ahankâra or the conception of "I" in them to fight with their opponents; since one without Ahankâra will be able to face his enemy without any the least fear, and regardless of the consequences of his actions. The Devas, finding their enemy too tough for them to deal with, applied to the higher powers for help. Vishnu advised them to adopt a rather queer plan. That was of again and again pretending to make war with their opponents and of again and again retiring from the field, when their enemy made onslaughts against them. Through this process, they were told by Vishnu that the "I" in the Mâyavic personages would be provoked and hardened and that those personages would grow terribly afraid of the results of the war and be discomfited through the generation of "I" in them. This procedure was adopted and the Devas gained the day. After this was over, three others of true Jnâna and hence without Ahankâra were created afresh by the Asuras and sent against the Devas. Finding them too hard to combat with, the passive powers of Devas again implored Vishnu for aid. In this instance, Vishnu came directly to the field of battle and took the 3 Mâyâvic personages away, as men of true Jnâna find their asylum in Him alone. Thus we find that the desires in the external world which have at first no hold on the subtle "I" in this world get a hold over it and concrete it through, as it were, a play of spiral game with it. It thus takes a long time ere the evils desires take possession of the heart. Likewise many births are required for their eradication. Both these stages are necessary to a progressing ego. The ego should first get into desires and be tinged with Ahankâra, so that, through such a course, it may learn the lessons at their hands and after the lessons are learnt it no longer needs the desires and gets out of them. This is the reason why, in that valuable work called 'The Light on the Path,' it says thus—'Seek in the heart the source of evil and expunge it. It lives fruit-

fully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innumerable existences."

Then this Prakarana, having in all 5 stories, ends with those of Dhâsoora and Kacha wherein it is sought to explain the position that, though the universe appears to be real in itself in this stage, it is nothing but Atmic Sankalpa or a mode of the consciousness of Atma. It is in this Prakarana that the three modes of Ahankâra engendered are mentioned. The first is the stage where the man identifies himself with the physical body which is the lowest of Ahankâras and ought to be shunned. The second is where one identifies himself with a thread-like small wire. In the third stage, he finds he is all this universe. These three stages correspond to the gross, subtle and causal bodies of man and are the intelligences presiding over them. Beyond these is Turya, the 4th stage where one is above the universe and identifies himself with the Spirit itself.

Upaśa'nti or Upaśama Prakarana.

This is the section which deals with the quiescence of the mind after its sport in the universe. This Prakarana rejoices in nine stories wherein it is stated that the quiescence of mind can be obtained only after many births. To develop this state, many means are given out, such as the Lord's grace through Bhakti or devotion, the direct knowledge of Mâya, Yoga, Atma-Vichâra or Atmic enquiry, and Chitta-Nirodha or the control of mind, Prânayâma, &c. King Janaka sees all as Chidânada and reaches a higher state. Punnya and Pâvana reach the goal after the lapse of many births. Bali of the Trivikrama Avatâr did his actions in a Nishkâma manner without reference to their fruits. Prahlâda was ever worshipping the lotus feet of Eśwara. Gâdhi, the father of Viśwâmitra had a direct perception of Mâya and thence of God, since the Absolute cannot be seen without overcoming Mâya. Atma-Vichâra or Atmic enquiry was the ceaseless means adopted by Uddhâlaka and Suraghu. Bhâsa and Vilâsa

put an end to all their pains through the same course. Veethahavya resorted to Prânayâma or the control of breath for the subjugation of his mind.

The story of Gâdhi is worthy of being reproduced here. Having been daily engaged in meditation in water, he one day wished to know the nature of Mâya and was blessed by Vishnu the Higher Self,—here represented as a dark blue cloud—with the boon of seeing Mâya directly and of overcoming it. Some days after, as he was passing to the waters of a tank, his mind recurred to the boon of Vishnu ; and when he stepped into the tank, he was entranced and vividly remembered, in his normal state, all the lives he had led during his Samâdhi, as a Brahmin and as a Chandâla (out-caste). Not knowing the reason why these visions arose, he returned home where he met with a guest who uttered some words which went to prove that his dream in the tank was a reality. So in order to verify the same, he went to the many places pointed out by the guest and found all the events of his dream realized as an actuality in the waking state. This story illustrates the fact that the many lives we are going through in our present state of Ajnâna are like so many dream lives which, though they may appear as true like our waking states, are yet not so, when a high stage of spiritual development arises. In the story of Veethahavya with which this Prakarana winds up, the different stages of his development on the uttering of the sacred word, Pranava, are described. To produce a control of the mind, two things are essential, Prâna-Nirodha and Sanga-Tyâga, *viz.*, the control of Prana and renunciation of Sanga or association. By the latter is meant not disassociation with the world but only with the longing after, or the attraction towards, the objects of the world. By Prâna-Nirodha, the author expressly states that he does not mean it in the Hata-Yogic form but only in the Râja-Yogic way.

NIRVA'NA-PRAKARANA.

This last section has 14 stories in it. The ego in this stage reaches the Turya or fourth state, after the developed one has crossed "the three Halls" and is able to have a commanding view of the lower stages. This Prakarana begins with the story of Bhuśunda, the great Yogi. Busunda, meaning a crow, ty-

pifies a great spiritual power existing from a very remote period through marvellous Yoga strength and, according to his own version, had witnessed Vasishtas born 8 times, Hiranyâkshas diving with the earth down into Pâtâla thrice, Daksha, the Prajâpati losing the sacrifice twice and other mysteries. Then comes the story of Deva-Pujah. Here is stated the true rationale of the Pujah or worship of God now conducted by the Hindus. All the form worships are intended for the men in the lower stages alone. Brahma, Vishnu, Rudra, &c., are developed entities only. Jnâna alone is the true God and the flowers, &c., with which God has to be worshipped are equal vision over all, contentment of mind, spiritual wisdom, &c. Of course this is likely to disturb the equilibrium of our orthodox men; but facts cannot be gainsaid and should be given out. After some stories are passed, the story of Arjuna comes in wherein Karmas are asked to be performed without caring for their fruits. But the best story of all in this Prakarana is the story of Śikhidwaja. Some years ago it came out in "The Theosophist" in a series of articles. The author impresses, through this story upon a disciple, the necessity of a Guru, an adept and not an ordinary teacher in order to lead him on into the higher pursuits of occult mysteries. Otherwise the disciple will only be, like the blind led by the blind. He is asked to place implicit faith in the words of such a Guru. The Master can well impress his thoughts upon the student's mind only when it is rendered passive to that of the teacher. Otherwise no real progress in occultism in possible. But the Hindus of modern days have degraded it to such an extent as to exact the same kind of obedience from an ordinary student towards an ordinary teacher. Then some other points have also to be noticed in this story. True renunciation lies not in immuring one self in a closet or going to a forest but in performing one's Karmas with a mental abnegation. One should neither court fresh Karmas nor shirk the old ones that are peculiarly his. This should be the position of a true Jnâni. True renunciation or Sannyâsa is finely illustrated in this story. King Śikhidwaja after leaving his kingdom, retires into the forest. There his wife, herself an adept, visits him in her Mâyâvi Rupa or double, assuming a male physical form and passing by the name of Kumbha-Muni. When the king found that

this supposed Muni was a personage of great powers, he took him up as his Guru ; he consenting to the two conditions imposed upon him as in other cases of initiation, *viz.*, implicit faith in, and acting up to, the words of the Guru and repeated efforts to be made for the entire control of the mind. Then the Muni remarks that the King's pains were caused by want of true Sannyâsa or renunciation in him. The King replies that he gave up his kingdom, wealth, wife, &c., and retired into the forest and wishes to know if that is not true renunciation. No, the Muni replies. Then the King gives up his love for the forest in which he is and asks if that does not constitute true renunciation. Again did the same negative word come out of the lips of the Muni. Then the King consigns the bowl, cloth, &c., which alone he has, into the fire and wishes to know if that is not Sannyâsa. Again was the same negative reply given out. Then the King ruminates over his situation ; it is sin on his part to gainsay his Master's words and hence he dives into himself and finds that the last cumbrance in him is his body which he wants to dispose of by ascending a high cliff and precipitating it down the same, when the Muni prevents him from doing so and remarks that true renunciation lies in the mind and not in the external things such as body, &c. Then the Muni sets the King aright by going into the origin of pains.

Herein is also given out the dual nature of Manas, the mind, the pure one being purely Sâtwic in nature and the impure one being full of Rajas and Tamas. The author says clearly that the non-dual Reality which exists amidst the many heterogeneous things of the world can be cognized through one's self-cognition only and not by any amount of words or logic or thought. Therefore if a person as a Jivanmukta cognizes through Samâdhi the absolute identity of all things, and yet moves as usual in this world, then he will in course of time reach a state called Videhamukti, when he will throw aside all shackles of bodies and merge into the Absolute fontal Bliss. As, at the end of every Prakarana in this work, there is a chapter which summarizes the subjects dealt with in it, this Prakarana closes with a chapter called Nirvâna Prakarana, wherein are described the seven states of Jnâna, the seven states of Ajnâna having been given out in a previous chapter.

As regards the age of this work, we leave it to competent authorities to theorize as best as they may. The events recorded herein should have occurred in Tretayuga, when Râma incarnated. But in the initiation of Râma by Vasishta as recorded in this work, we find the story of Arjuna introduced herein. Is it not an anachronism, some may ask? We shall find this objection will vanish into thin air if we bear in our mind the fact that nature is cycling round and round and is not a sealed book to our ancients. Every recurrence of the Yugas brings with it its own Vyâsas, Ramâs and others. Therefore before the divine vision of our omniscient Rishis, all the events, past as well as future, march in one procession as recorded in the tablets of Chittragupta. This is the very objection which many Orientalists have taken without understanding exactly the views of the Hindus as regards the book of nature. This reply to the objection made is one that has been urged by some of our medieval commentators.

Whether Yoga-Vâsishta is considered as an authority or not, it is a matter of perfect indifference, so far as enquiring minds who are thirsting after real knowledge are concerned. We judge every work on its own merits and according to that canon of interpretation, we leave this work to the public to be judged. There are many repetitions in this work which are inevitable in a Hindu religious book treating of the most abstruse questions of philosophy and occultism. This work may well be given the title of an amplified "Voice of Silence," dressed in the Hindu garb. We launch out this translation of Yoga-Vasishta with the conviction that full justice has not been done to the original.

It will be found that in many places in this work the translation is free and many Sanscrit words have been left untranslated. Of course in a work like this teeming with stories, a literal translation will but mar the original. There are two reasons which induced me to retain the Sanscrit words themselves in this work. Some of the terms used herein have no proper English equivalents and hence do require periphrastic expressions to express rightly the underlying ideas. Many of the terms have become commonly known to readers of Vedântic literature. To understand this work fully, its prede-

cessor "Vâsudeva-Manana or the meditations of Vâsudeva' a compendium of Adwaita philosophy published by us will be of great help. One new feature of the present translation is the summary given for every chapter or story.

In this effort of mine, I was greatly assisted by my late lamented co-worker R. Sundareswara Sastrial. My thanks are especially due to Mr. Bertram Keightley, M. A, the General Secretary of the Indian Section T. S. for the great help he rendered me in revising my MSS.; as also to Messrs, N. Ramanujacharriar B. A. and B. S. Raghuthmacharriar B. A. for their kindly suggestions and aid during the progress of this work.

K. N.

KUMBAKONAM.

ओं.

YOGA-VA'SISHTA.

VAIRÁGGYA-PRAKARANA.

Oct 20-'08, 5

SALUTATIONS TO THE NON-DUAL PRINCIPLE—through the three organs (of mind, speech and body)—that is the eternal Jnâna (wisdom) Light illuminating (the three worlds) Bhu (earth), Antariksha (intervening space) and Swarga (heaven), as also our hearts and their exteriors and that has manifested itself everywhere as visible forms.

Persons qualified to read this work called Vâsishta (the work of Vasishta) should neither be Ajnanis (the ignorant or the worldly wise), nor those Jivanmuktas (liberated ones), who have reached their Jnana-Atma, freeing themselves from all pain, but only those who, conscious of being under bondage, long after freedom from it, and are in that vacillating position, from which they contemplate attaining Moksha.

Muni Bâradwâja having prostrated before his omniscient Guru, Muni Vâlmiki addressed him softly thus—How did Sri Râma of rare *Satwaguna* come to be in this terrestrial Samsâra (mundane existence) full of pains and generative of dire re-births.

To which Vâlmiki replied thus.—"My son* Bâradwâja, thy question is fraught with incalculable happiness (to thee and all the world). Thou art in possession of the four-fold † means of salvation which entitle thee to question me about Nirvanic bliss. Hence hearken to what I am going to say to thee. Thereby thou wilt be able to master Ajnâna which is the source of all pains. This illusion of the universe manifests itself, though it really is not, in Parabrahm (the one Reality)

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* Son here refers to a disciple.

† The four-fold means are (1) The discrimination of Atma and Non-Atma, (2) Indifference to the enjoyments of objects both in this world and the higher, (4) Sama, Dama, Uparati, Titiksha, Samâdhâna and Sraddha, (4) Mumukshatwa or the longing after salvation.

like the blue colour which is unreal, though it appears in the sky overhead. The Supreme Nirvânic bliss is attained the moment when one, after having decided in himself, that it will be decidedly beneficial to, not in the least, bring to recollection and to forget this illusion of the universe, cognizes, through intuitive spiritual perception, the unreality of the universe which appears, as real, to the mind that is of the nature of Samskâras (self-reproductive thoughts). This Supreme Bliss is ever-shining, not created by any, self-existent and imperishable. But it will not be cognized and enjoyed by those ignorant persons who wallow in the mere pitfalls of the Śastras (book-learning) inculcating the lower (terrestrial) wisdom, as contra-distinguished from the higher (Divine) wisdom, which sets its face against the recollection of things visible. The wise say that the best thing for a man to do in this world is to give up, without the least longing, Vâsanas, (all affinities for objects) which cause the mind to fluctuate, and that such abdication constitutes the Eternal Moksha (salvation) and the stainless path."

"Vâsanas are of two kinds. The impure Vâsanas are those which, generating re-births, are terrific in their results while the pure ones are those which liberate one from such re-births. The great Ones say that the generation of the ever-recurrent cycle of re-births when excessive Ahankâra (egoism) is developed in the body which is nothing but a transformation of Ajnâna is termed the impure Vâsanas; while the pure Vâsanas which free one from re-birth, may be likened to a seed that will not sprout after being fried in (a pan of) red-hot fire. Those who having developed the pure Vâsanas support a body simply to wear out their Prârabdha * karmas, and do not again subject themselves to the pangs of rebirth may be said to have attained the Jivanmukti state (embodied salvation) which enables one to perceive all spiritual things through subtle Jnana experience, and to enjoy the bliss of Chidânanda (conscious bliss state.)"

Again Muni Vâlmiki continued thus—"Mayest thou, oh my son, liberate thyself from births and deaths after meditating truly, through thy intelligence upon the path pointed out

* Prârabdha Karmas are those past actions, the results of which are being enjoyed by one during his present birth.

by Vasishta to Râma who heard him intently, and reached the glorious and incomparable Jivanmukti state. Becoming well versed in all the four Vedas and all the departments of knowledge, Râma spent his youth sportively and hence fearlessly for some time. After his frolicsome days were over, there arose in him a desire to visit all places of pilgrimage able to confer spiritual benefits and the sacred Âśrams (hermitages) of the wise. For this purpose, Râma of blue complexion and lotus eyes, approached his father like a Hamsa (Swan), and having prostrated himself before his lotus feet addressed him thus :—"oh father, my mind longs after the visiting of ancient places of pilgrimage, sacred shrines, and the forest resorts where the Munis perform their Tapas (religious austerities). There is no boon, however great, which it is not in thy power to grant. Please therefore be kind enough to allow me to carry out my intentions. Thereupon Daśaratha (his father), in consultation with his world-famous Vasishta, gave his assent to it with a request to his son to return soon.

Then Râma of blue complexion, having paid due respects to his father, set out on his holy pilgrimage along with his brothers on an auspicious day. Having crossed their Kośala kingdom, they spent their days delightfully passing through and observing all kinds of rivers, forests in which Tapas was performed, the hermitage of ascetics, sandy deserts, seaport towns, slopes of hills, &c. Then Rama, eulogised by Devas (celestials) and worshipped by men, returned like Eśa (lord) and Jayantha, son of Indra returning to Śivapura and Devaloka respectively and reached, amidst the thick showers of flowers and praise of men, Oude where his father abode. There he described, in detail, all the events of his trip and the diverse customs obtaining in different countries.

Thereafter, he was in the habit of daily rising up from his bed before daybreak and performing his daily ceremonies. Having paid due respects to his father Daśaratha, he would daily hear many kinds of stories pregnant with wisdom and justice from the lips of Vasishta and other Munis of great Tapas. According to the directions of his father, he would be sometimes engaged in the chase along with his retinue. Having supped with his distant relatives, friends and

brothers, he would pass his night sweetly. Thus did he pass his fifteenth year, assisting and pleasing kings and others, like the cool moon or delicious nectar. At this period of his life, his once radiant body became all at once emaciated, like the river floods going down in summer; his red cool face of long eyes became wan like a white lotus; and he ever seated himself in the Padma posture, with his hands resting on his chin, and his young feet tinkling with bells. Then wholly absorbed in pensive thought, he forgot to perform his daily allotted duties of life, and his mind grew despondent. His followers noticing the ever statue-like position their master assumed, fell at his feet and asked him the cause of his moody temper. To which Râma merely replied by performing his daily rites with such a depressed mind and dejected face, as affected all who saw it. Being apprised of this fact, his father Daśaratha sent for him one day, and having seated him on his lap, asked him to explain the cause of his grief. Râma simply prostrated himself at his father's feet and took leave of him, saying there was none.

At this juncture, the world-famed Muni Viśwâmitra appeared in the council hall of the king. Thereupon, the crowned King of Kings, Daśaratha having saluted the Muni and paid, according to rules, due respect to him, addressed him thus:—"thou wert pleased, through thy kind grace, to vouchsafe me a visit at a time when thy servant least anticipated it. Thy presence has removed all my sins. I am now like a lotus which has blossomed fully at the approach of the sun. Never did I before feel the bliss I do now. To me thy presence here resembles the rain cooling the plants suffering from long drought, or the eye miraculously recovered by a person blind. The bliss arising from the advent of thy venerable self has cooled my whole body like Ganges water and removed all depression from my heart, as if this very body of mine had levitated and been moving in the Akaśa, or as if the Jiva (ego) that once departed out of a body came in again to tenant it, or as if I had come by the nectary vase deposited within the fortress of Agni in Devaloka and containing ambrosia churned out of the roaring ocean of milk. Oh Muni of rare Tapas, free from love and hatred, the pains of sensual objects, instability, vain anger or the dire births or

disease, thy arrival here has taken me by surprise. I consent to part with any object thou expectest to receive from me. Therefore please intimate to me thy wish."

Thereupon the SupremeMuni, with the hairs of his body, standing on ends, said—"Oh Mahârâja, Daśaratha, who has many kings under thy subjection, and contravenes not the words of thy Guru Vasishta, thou hast delivered thyself of words, that are well befitting one descended from the noble Surya (Solar) family. Unable to bear the atrocities committed by the Râkshasas who stand in the way of my attempt at the performance of one of the foremost of (Yagnas) sacrifices, I have come to thee for redress. I hope, therefore, thou wilt hand over to me thy eldest son Râghava (Râma), of great probity who is simply Yama (Death) to the delusion-producing Râkshasas, being, as he is, a terrific lion in strength and Devendra in intrepidity. Râghava will easily put an end to the invincible Râkshasas. Therefore, oh king, cast aside all fears about him on the score of his youth. Munis like me will never direct their minds to dubious matters which will involve persons in pain. It is only men like myself and Vasishta that can really gauge the unfathomable greatness of Râma, who is superior to all. If thou carest for greatness, Dharma (virtues) and fame, then thou shouldst hand over to me Râma at once. There is nothing, which truly noble persons withhold from a suppliant. If thou dost give him over to me, I tell thee truly that Râma will annihilate the brave Râkshasas."

Hearing these words of Viśwâmitra, Daśaratha was bewildered and after a Muhurta (48 minutes), breathed the following words in a plaintive tone—"My son is very young, being not yet turned sixteen. He has not fought up to now. Therefore he will not be able to cope with the Râkshasas of terrible prowess. He is quite ignorant of the tactics of war in meeting his foes. Therefore thy poor servant, will himself go in his stead with the four-fold army and fight with them. Should Râma, my eldest son, part from here, my other three sons will not find themselves alive afterwards. Nor is it likely, I shall outlive, one moment, his separation. Now I am not afraid of any enemy other than Râvana, though before I was not afraid of him too. Will the courage of

warriors who make their enemies retreat before them, be ever a fixed quantity? Time, in its revolution works miraculous changes in all things. The mighty become weaklings. As I am old, I am grieved as to what I should do hereafter."

Thereupon, Viśwâmitra said with great wrath.—" Having promised me first, thou hast overstepped truth. A warlike leonine king like thee, to conduct thyself like a paltry beast! Thou mayest live happily with thy wife, sons, and other relatives. I will repair to the place whence I came." Observing these events taking place, Vasishta interposed and said to Daśaratha:—" Born, as thou art, in the race of Manu, and dubbed with the title, Emperor Daśaratha, thou shouldst preserve thy word inviolate. If thy tongue should err, who else will maintain his word? If thy subjects on this earth will unfailingly act up to the strict justice enunciated by thee with a spirit of true reformation, then *a fortiori*, oh king, thou shouldst not fail to act up to it. This Muni Viśwâmitra, will protect thy son Râghava completely, like ambrosia guarded by fire (in Devaloka), and therefore the Râkshasas, who have war only as their avocation will not be able to inflict the least injury on thy son." At these words of Vasishta, Daśaratha of puissant arms enquired of the followers of Râma, as to what he, whom he obtained through the grace of the great Ones, was doing. Thereupon they began to describe in the following manner the grievous plight of their master, ever since his return from pilgrimage— " It is only after entreating him by falling at his feet, that he performs some of our daily ceremonies. He says of what avail are the pleasures-giving offspring, wealth, house, &c., being, as they, are, only unreal? Our master has no inclination towards valuable white clothes or dainties of six tastes or cool water or anything else. Like ascetics devoid of all egoism, he is free from all Abhimâna (identification of self with objects), and has no inclination towards state-affairs; neither does he rejoice at happiness, nor is he afflicted by pains. He grievously complains of his life being spent in vain in the many worldly actions that do not contribute to the Jivanmukti state wherein all sorrows are unknown. Thinking that his great wealth is a source of infinite danger, he has given up all longing for it, and gives it away indis-

criminately to all. We are not able to divine the underlying thought in his heart. Oh ! for one in this assembly who will be pleased to instil, into our young king all the noble qualities that will befit him to be a ruler of our kingdom. These are the characteristics which our prince evinces."

At these submissive words of Râma's followers, Vasishta told them the following—" Go ye and fetch this greatly beloved Râma (unknown to others,) like a deer that has strayed away from its herd." Then addressing the assembly, he said—" The great delusion that has now arisen in him, is unlike any that springs out of (disappointment as to) any desired object or out of a great accident ; but is only (the stepping stone to) the acquisition of Divine wisdom through (Virâggya) indifference to worldly objects, and (Viveka) true discrimination. Like us, he will attain the quiescent state of Brahman after removing from his mind, all his delusion (of doubts) through the many-sided reasonings of the stainless Atmic enquiry. Râma's mind will soon become full and then he will perform sweetly and nobly all actions on behalf of men." While the Muni was saying this, Râma appeared before the regal assembly and prostrated himself at the feet of his father, and then at the feet of Vasishta, Viśwâmitra, Brahmins well versed in all departments of knowledge, and the teachers imparting learning. Then having received the prostrations of his inferiors, he recognised their salutations with words of respect, and gestures of the eye. On the king asking him to come over, and sit on his lap in the throne, he merely spread his folded cloth on the ground and sat on it without going up to him. At which the king addressed him thus—" Oh My son of rare knowledge, why shouldst thou, whom all should look up to as the seat of eternal bliss, pine away thus with this body of rare bloom emaciated, and thy mind despondent even for a moment, like the ignorant ? Men like thee with a mind bereft of all desires have attained easily the Nirvanic seat, as stated by our Guru Vasishta, who is a revered sage and a Brahma-rishi. Then why art thou grieved thus in vain ? All those accidents that bring on pains will never approach thee, should thy present delusion depart."

After Daśaratha, the crowned king of kings had said

this, Vasishta began when Viśwâmitra interrupted him thus —"Oh, thou redoubted champion, that hast conquered easily thy enemies of sensual objects, which are invincible, except through supreme efforts, drown not thyself in the ocean of delusion full of Ajnâna which is befitting only the ever-fluctuating ignorant persons of the world. If thou wilt reveal to me the cause of the delusion, preying upon thee like a subterranean cat undermining a good house, then thou wilt be relieved of it, and be also able to attain thy longed-for object. Moreover thy mental grief will thereby vanish to appear no more. Please therefore speak out." At these words of Viśwâmitra, Râma relieved of all grief and quite jubilant like a peacock at hearing the thunder sound in the clouds, when the air becomes cool, addressed Viśwâmitra thus—"Oh Supreme Muni, the incarnation of grace and of great Tapas, as thou wert pleased to allow my ignorant self to relate the cause of my grief, I will do so. Now please hearken to the impediments in my way."

"Born in the house of Daśaratha, my father, I became well versed in all departments of knowledge and conducted myself strictly according to the dictates of religion. Then I circumambulated this earth girt by ocean, bathing as I went in the many sacred waters. With my return from the pilgrimage, all my desires for this delusion of the universe have ceased. There is not even an iota of bliss in this world. Destruction (death) exists only for birth, and birth is for death again. Therefore all are illusory in this world. All worldly things are generative of pains only, fraught with all dangers, unrelated to one another, related to one another only through the Sankalpa of the mind, obdurate like an iron rod, and fruitful of great (material) wealth. Therefore of what avail are the enjoyments of objects and kingdoms? If we set about enquiring, whence came the 'I' or the body we have, we find that all those which are foreign to Atma, are nothing but unreal. All things being unreal, when I began to further enquire as to which generates which, among these things, I ceased to have any love for them, like a traveller, who, when he is convinced of the undulatory mirage in a desert not being water, never after craves for it. In trying to find out

the path which will relieve me from the pains of the unconquerable sensual objects, I am burning within like an old tree which is consumed within, through the heat generated by itself through its old age. This unbearable dire delusion of mine is like a stone sticking in my gullets. Being afraid lest my relatives should condemn me for this grief of mine, (I tried in all manner of ways and yet) I am not able to get out of it though I cried aloud."

Wealth.—" Like one's family with children, &c., that will not make happy him who is beset with the highest of dangers, wealth which only makes hosts of thoughts to whirl in the brains of men will not confer bliss. Just as a king allies himself with any person who owns his supremacy, no matter whether that person be noble-minded or base, so wealth which is attained by any person who flies to it for refuge tends, however serviceable it may be, to the condemnation of the spiritually wise, and hence is base. Who is there in this world whose mind does not thaw like ice at the sight of wealth or whirl in the mælstrom of wealth which embitters the happiness arising from the quintessence of the sweet discourse of the spiritually wise—through the venom of love, hatred, &c., created in such worldly men by the manifold evil effects of wealth. Like a ruby that gets blurred with a coating of dust, all persons—whether they are beneficial to their relatives or not, whether they are intelligent or poor or warlike—succumb to this desire and are degraded. It is rare to find blameless opulent men, word-keeping warriors or kings who look equally upon all their subjects. This wealth which the mind covets and is very ephemeral in its nature is utterly useless like a flower-bud in a creeper growing in a well and encircled by a serpent."

Life.—" Then Prâna (Life) which is like a drop of rain-water dripping from the end of a leaf turned over-head, flits out of the body, like an idiot at unseasonable times. It is only by being bitten by the serpent of the ever-waxing (desires of the) five senses that persons without true Jnâna begin to droop in their minds and thus shorten their lives. I do not rejoice in this life of mine which darts like a flash of lightning in the cloud of delusion, regarding this my limited body as real. It is possible to cleave the all-pervading Akaśa or

restrain the stormy winds or still the waves that ever and anon arise on the surface of the water but to disappear; but by no means is it possible to resist this desire of life which should not be considered as permanent. This life is ephemeral like autumnal clouds or a ghee-less lamp or ocean waves; though appearing as real, it has not the least of quiescence, is steeped in boundless ignorance and is devoid of the true end of human life; if we enquire into its fruits, we find pains only are generated like unto the pangs of delivery. That is the noblest life in which persons, after attaining the highest Atmic wisdom replete with bliss and free from all pains, spend their lives in ceaseless Átmic enquiry, without wasting their time like such base things as trees, beasts or birds. The lives of those who have freed themselves from rebirths are the true ones and the noblest; but others' lives are like those of old asses. In the case of persons without discrimination, learning is a burden to them; in the case of persons without quiescence (of mind), their mind is a burden to them; but in the case of persons having passion and other stains, Atma Jnâna is a burden to them. In the case of persons who have not enjoyed the bliss in their own Self, the beautiful body, life, Manas, Buddhi, Ahankara, actions, &c., are intolerable burdens to them like those of a carrier. Life after associating itself with this body departs out of it even while young, like the wise who shun the association with the wicked. There is nothing so baneful as this life which is perishable in its nature and fleeting in the bestowal of pleasures."

Ahankâra.—" I am much terrified by the enemy of the illusory and harmful Ahankâra (I-am-ness or egoism) which is generated through delusion and permeates me all throughout. It is only through Ahankâra that all the mental cares, dangers and the ever-increasing actions of life arise. There is no enemy greater than he. Having associated with this enemy of mine for a long time, I am now in an agitated state of mind. I do not taste food with water. Why need I speak about (other) enjoyments? All our daily ceremonies, yajnas (sacrifices), the enjoyables and others associated, as they are, with Ahankâra are merely unreal. Therefore the real secret lies only in the renunciation of this Ahankâra. So long as

this Ahankâra be-clouds us, so long will the flowers of desires bloom and increase in us. Though I have given up all Karmas (actions) in order to free myself from Ahankâra, yet my pains have not ceased, not having cognized my own Self. Mayest thou, Oh Rishi, be pleased to bless me in order that I may liberate myself from this cursed Ahankâra which is the source of all dangers in this world, is evanescent, has its seat in the mind, and is idiotic in its nature and without due discrimination and intelligence."

Manas.—"Then my Manas (mind) is tossed about in objects of love and hatred, &c., like a light feather in a stormy wind. It ever whirls far and wide in vain in sensual objects away from the association with the wise like a strolling city dog; but no results accrue therefrom. Like a flower (bamboo) case which is not able to hold the water in it, this baneful mind does not hold the joy (or enjoy the happiness) within, but whirls at the sight of its much-coveted immense wealth. This ferocious dog of mind following its mate of desires ever preys upon poor ignorant me like a carcase. Just as a straw is tossed to and fro in the air by a whirlwind, this mind of mine subjects me to all kinds of delusions and pains and tempts me far into the great void. This terrible mind which appears to be of the nature of the causeless Maya but which is otherwise through right enquiry, leads me into the many worldly actions like a lad obsessed. It will flit in a moment from earth to Pâtâla* and thence back again to earth. This deceptive mind in seeming to lift me up to higher states hurls me to still lower ones, like a decayed rope that is used in lifting wood out of a well. This monster of a venomous mind is more terrible than fire itself, more insurmountable than mountains and more obdurate than a huge diamond."

"It is possible to drink up the contents of the ocean, eradicate (the mountain) Mahameru to its root or swallow the flaming fire; but it is impossible to control this mind of ours. It is the one cause of the generation of all objects. This perishable universe exists only when the mind exists but disappears with the absence of the latter. Therefore the mind should be annihilated. All the host of pains and plea-

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* The lower world.

sures which are like mountain fastnesses arise through the mind only. Hence I conclude they will perish, should the mind perish through stainless discrimination."

Desires.—"The pack of owls called passion and anger play in the Akaśa of Atma during the night of restless desires enveloped with the intense gloom of dire delusion. All my much longed-for, virtuous actions are entirely gnawed away by my desires like a fiddle string by a rat. Being without a mind of Atma Jnâna, I am enmeshed by them, like a bird caught in a trap and droop thereby. The fire of desires has scalded me quite. In my present state, I do not think that even a bath in ambrosia will cool me. Like the sable darkness on the New Moon day, they make the most undaunted of persons to quail with fear, daze the eye of good intelligence and create tremors even in the hearts of the wise of sweet patience. This old harlot of desires of the nature of the ominous owl, ever follows persons in the hope of inciting them to earn wealth but in vain. Like a dancing woman who, though enfeebled by age, dances in vain without true joy, all my desires (play in me in a similar manner and) afflict me. They will try to encompass things beyond their reach ; but even if such things are within their grasp, they will pass over and again long for happiness (in other things). Like monkeys, they roam about without any fixed seat. Like bees that rejoice, flying from one flower to another in a garden, they traverse in a moment, Pâtâla, Akaśa and all the eight quarters of the world. It is these ever-waxing desires that bring on the pains of re-birth, the heaviest of all pains. The Devas (celestials) extol disinclination of the mind (towards desires) as the greatest panacea for the remedy of the disease of desires which afflict even those living in palatial mansions guarded by forts. It is desires that make the deep inner man manifest itself externally, like radiant damsels wearing golden bracelets or diseases or the rays of the sun which make the lotus bud blossom forth (and appear externally). These desires of the mind which are like a diamond point or a sharp-poinetd sword or like the sparks of iron emitted out of fire will, in one moment, reduce to nothing those men great as Mahameru or the handsome wise men or the courageous or warriors or any others."

"This body which is composed of the cool intestines, muscles, &c., and is subject to changes, being at one time fat and at another time lean, shines in this mundane existence simply to undergo pains. What more palpably fruitless, painsgiving and degraded thing could be conceived of than this body which oscillates with pains or pleasures through the increase or decrease of the experiences of objects? Of what avail is this body—whether eternal or otherwise, liable to pains and pleasures—which house is tenanted by Ahankâra, the householder having the ten mischievous cows of Indryas (or the organs), the servant of Manas (mind) producing Sankalpa, and his partner of desires with the portals of the mouth wherein are adorned the festoons of many teeth and the monkey of the tongue? If this body which is the medium of the enjoyment of wealth, kingdom, actions, &c., exist always, then no doubt it is one that should be longed after; but all these will vanish with the advent of Yama (Death) at his appointed time. What beauty is there to be enjoyed in this body which is composed of blood and flesh, has the tendency to rot, is the same for the rich as well as the poor and, being without discrimination, is subject to growth and decay. Only he who relies with certainty upon a lightning flash or an autumnal cloud or a vast Gandharva (illusory) city will cling to this body as true."

Infancy.—"Whatever (person) you are born as in this ocean of Saṃsâra (Mundane existence) rolling with many waves of diversified actions in a restless and fluctuating state, the period of infancy is ever the cause of intense pains. This period is ever attended by unavoidable dangers, weaknesses, inability to convey ideas, ignorance, desires and instability of thought. And in this body it is that the mind functions and outvies, in its fluctuation, the ocean waves or a damsel's eyes or the flames of fire or a lightning flash. It (the infant) feeds itself on offal like a roving dog and rejoices or weeps at trifles. Sometimes it eats the dust and invites the moon in the sky to come near it. Will all this ignorance constitute bliss? This mischievous period of infancy which creates terror in the hearts of one's master, parents, relatives, elders and others is the source of perpetual fear and a nest replete with many stains. The bawd of non-discrimination will find a

safe asylum in it. During this period none enjoys happiness."

Youth.—" Having crossed this period beset with many dangers, one reaches the period of youth liable to another kind of pains and then reels and droops under the heavy blows dealt by the devil called Manmatha (the god of love) who lives (latent) in the hollows of his mind. His noble intelligence though broadened in its views through a study of all departments of knowledge, though illumined in mind through the service of the guru and though purified through good Karmas will yet be defiled then like a muddy stream. The gigantic car of youth grows more and more in this forest of body and then the deer of mind falls giddily into the pit of sensual objects in it. The pains increase so long as there are the pleasures of youth to be enjoyed. Similarly too, the desires increase mightily till the youth is over and work manifold mischief. He only is a man who has acquired the power to easily attain (while young) salvation, overcoming all the obstacles of youth. Such a person is it that is fit to be worshipped by all, is truly wise and is one that has known his true state. Is there to be found in this universe, the period of youth (in the lives of any) fraught with such inestimable qualities as grace, humility, &c. and fit to be the safe asylum (of persons)? We may as well look for a spacious forest in the sky above."

Lust.—" What happiness is there to be derived from the string-tossed puppets of female bodies composed of joints, muscles, bones and flesh? Oh, there will arise very fine desires no doubt, for women having soft tendrils of hair, if we once dissect (or analyse), with our minds, their eyes and other parts of the body into their components of skin, flesh and blood as well as tears, &c. The breasts of females adorned with pearl-garlands and other ornaments, like unto the waters of the Ganges with its long waves flowing down from the great Meru heights are preyed upon (or enjoyed) by bipeds like packs of dogs, licking balls of cooked rice strewn in the crematoriums in the suburbs of a town. Which person is there in this world who will not be burnt like straw when exposed to the flames of females proceeding from Agni (fire), the sin and having darkness in the shape of sable locks and scalding men with their eyes? The cool body of females (which one enjoys)

serves as the dry fuel with which to burn him in hell. Dames with dark eyes are so many traps set by Kâma (god of desire) to ensnare the ignorant minds of men. They resemble also the bait of flesh strung in the angling noose of excruciating torments in order to lure the fish of men in the pool of re-births replete with the mud of the dire mind. Oh, I will never long for the pleasures of women who are like caskets locking up within them infinite miseries and having, within them the gems of the endless desires, hatred, &c. If we begin to analyse this body into flesh, blood, bones, muscles, &c., then all our desires towards females, said to shine with the moon's resplendence, will become inimical to us in a short time. Only he who has a spouse (and tastes the conjugal pleasures) lusts after such an enjoyment; otherwise how can he feel the pleasures of conjugal life? If the lust of women which is the source of all enjoyments ceases, then all the worldly bondage which has its substratum in the mind will cease. With the cessation of the (conception of this) universe which exists only in name, there dawns the eternal Elysian bliss. This lust of women which, being without discrimination. is enchanting at a distance, craves always, even if gratified, and flutters like the wings of a honey-drinking bee and is hard to be given up. Being afraid of the terrible consequences it works, such as diseases, death, dotage and the mental and other pains, I do not long after it now. How without its renunciation, can I expect to attain the rare Brahmic seat?"

Dotage.—"The never-ending stage of infancy is devoured (or succeeded) by the stage of youth; the latter is, in its turn, devoured by that of old age with its great changes. If dotage sets in, accompanied as it is by delusion, diseases, pains, &c., then one's ripe intelligence bids adieu to him, like the affection of a husband towards his first wife after marrying a second one. With dotage, there ensue manifold pains, such as decline in this body of nine gates, forgetfulness, inability to gratify the desires or perform the requisite actions, dire diseases, complete helplessness in getting at things required and the scorn heaped upon him by his sons and others. Friends, issues, relatives, servants and others will laugh at the poor man who is quivering with old age. Like owls

resting in the hollows of a tree, his desires will abide in this uncouth form of his, full of pains and greyness and devoid of strength and good qualities. In this old age beset with frailties and imbecility when all dangers having, as their hand-maids, desires burn one's hearts, all imaginary fears arise in him as he is unable to cope with the desires which arise involuntarily in him and to contemplate upon the beneficial nature of the existence in the higher world. Thirst of joy in material objects will increase with old age; but the person will be powerless to gratify that thirst. Being unable to enjoy them, all his thoughts will droop and wither. Death lays its hand on grey heads which are like ripe pumpkins of the genus that become grey at their proper time. It is before the king called Death that the armies of mental and physical diseases march in procession in this world, having the insignia of the Châmara* called greyness. In the tabernacle of this body white-washed by greyness, there live the dames called dangers, imbecile mind and diseases that make one droop. What bliss can we expect to derive from association with this the old grey hag of dire dotage? It is very difficult to do away with the desires of old age by getting rid of the three kinds of desires (of son, wife and wealth) very easily.

Kâla.—All the pleasurable objects of enjoyment in this world arising through Ajnâna in the series of re-births take leave with the arrival of Yama (Death or Time), like a thread nibbled by a rat. There is nothing in this world which is not devoured by Kâla (time) like Vatava-Agni (the deluge fire) quenching the ocean waters abounding in crocodiles, fishes, &c. Even in the case of the ineffable great Ones, he will not wait a minute beyond the allotted time. Having swallowed up everything, he would be all himself. Even glorious Divine Kings, the beneficent Brahmâ, Asura Vritta† of the might of Mahameru and others come under his clutches like a serpent under an eagle's grip. He will easily destroy all things, whether they be tendrils or leaves, a straw or Mahameru, the ocean waters or the lofty Mahendra mountains and wield them according to his will. He now creates in the morning this forest of the universe with the Aswatha

* Châmara—Chowris or the Yak tails used as signs of regalty.
† Asura Vritta—the enemy of Indra.

(fig) tree, wherein grow the fruits of the mundane eggs buzzing with myriads of the flies of egos and having seen them ripe in the noon through his eyes of the sun, plucks them now grown as the guardians of the quarters and eats them up (in the night). Also he strings in a rope of three* gunas, even the gems of the highest men of the universe, and makes them his prey. In this dilapidated dwelling of the small universe, he collects, in the casket of Death, all the worldly men scattered everywhere in it like rubies. Having hunted all the egos of beasts, birds, &c., in the great forest of this essenceless universe, he, at last, during the Mahâkalpa, sports in the tank of the great ocean filled with lotus of the shining Vatava fire. This personage of time has, in the repast of the diverse created worlds, all the living ones as his dainties of the six tastes such as bitterness, &c., and the incomparable seven seas of milk, clarified butter, &c., as his beverage; and cycles round and round in the objects created at every Mahâkalpa."

Destructive Śakti.—"This invulnerable and destructive Śakti (potency of Brahman) does away with the universe with all its moving and fixed objects and reigns triumphant like a tigress in the forest of delusion along with her attendants—the goddess Durga and others. Having put an end to all living beings and the universe, she holds up in her hand a honeyed vessel (*viz.*), this earth and wears on her breast the three Lokas (worlds), as a garland composed of the three lotuses, blue, red, and white.* In her arm, she carries, like a sportive parrot in a cage, a man-lion thundering with the sound of a thunder-cloud. On her stainless body, still as the autumnal sky, she has sportively, like the young cuckoo, the great Time with his sweet voice like that of the melodious flute. Her victorious bow is the non-existence of all and her arrows, the created pains. Thus (at the time of Pralaya or deluge), does she dance and reel every where at her sweet will and pleasure with great radiance. Besides, she wears on her head Swarga as her head ornament and on her feet, Pâtala, the many hells strung as her leg ornaments. The sun and the moon are her ear ornaments, the Himâlayas, her bones and Mahameru, her golden ornament and the Chakravâla

* The 3 colors of Prakriti or matter.

Mountain, her girdle. Sometimes she will ride on the peacock-vehicle of Subbaramania (the son of Siva) inclining backwards and moving to and fro. Sometimes she will assume the head of the Rudras, having three eyes and the terrible moon on their head. Sometimes she will wear (on her person) as a Chowri the beautiful locks of the Goddess Parameswari or the writhing headless living trunks of the mighty and terrific Bairavas ;* or she will carry as an alms-bowl the body of Devendra shining with a thousand eyes. Wearing (on her neck) the garland of skulls strung together by the bodily muscles, she will annihilate all the worlds in a manner terrific even unto herself and stay in the one shining Akaśa. It is this terrific woman that at the time of the great Pralaya dances with joy with the garlands in her breast composed of the lotuses (*viz.*), the round heads of the all-pervading Vishnu."

"All the objects heretobefore described by me are not real. This dire mind arises only through Ahankâra. All the visible objects are dead to me. I am not able to know the end (and aim) of these births. Therefore my mind falters and is afflicted through mental cares. The diseases of desires preponderate in all. It is rare to find those high-souled men who are free from the intense mist of desires. This my youth which is well-fitted for the acquisition of the higher spiritual ends is now vainly spent in fruitless endeavours.

Association with the wise.—"True love for great personages is at a great discount and hence the path of Moksha (salvation) is not known. So it is that it is rare to attain Atma-Tatwa. As the stainful mind (of man) has not the good heartedness (or benevolence) to consider other's happiness as its own, it is ever reeling. Again as this mind has not the complacency to rejoice at another's virtue, there is no internal contentment. Then as it does not consider others' pains as its own, there arises not compassion in it. Again if it is not indifferent to the vicious actions of others, baseness (of mind) however distant, will overtake it. And then cowardice will take the place of courage ; else persons degraded into hell will again return to Swarga. It is very

* One of the terrific manifestations of Siva.

easy to contract association with the ignorant, but it is very hard to do so with the truly illuminated."

"All thoughts of objects which appear but to perish produce bondage only. All the hosts of egos which are the result of their Vâsanas separate themselves (from their bodies) and go to heaven or hell. All the quarters will cease to exist in the absence of the sun which differentiates them. All countries visited get new appellations and change with times. The grandest mountains are scattered to dust. When Sat (the Reality) alone prevails (at the time of deluge), the three worlds of Bhu, Antariksha and Deva (or Swarga) perish, the oceans become parched up, stars are pulverized and scattered in space and the hosts of Devas and the Asuras disappear. Then Siddhas* will be annihilated; Dhruva (polar star) will die; the Trinity (Brahma, Vishnu and Rudra) will be absorbed in the Supreme Reality; Time, the power of Eswara, who through his Sankalpa produces creation, &c., along with its law of ordination comes to an end; the all-full Akaśa perishes; and even the ancient visible macrocosm becomes merged in the non-dual Parameśwara (the Supreme Lord) who is the liberator from the delusion of Maya, the one Reality above the reach of speech and mind and the one Jnana completely devoid of any stains."

"People in this world die, ever being engaged in such frivolous thoughts as the following—"This time is an auspicious one, this is the spring season (for doing work), what is the best time favourable for pilgrimage?, relatives only grace an occasion, I cannot hereafter attain the like of the enjoyment I had at such and such a time and such like." If after resolving within themselves to act out the lives of the Great Wise Ones, they do not utilize the day for this purpose, how can they expect to have sound sleep at nights? Having centered all their affections upon wife, children and wealth as if they were nectar and having identified themselves with them, they ever accumulate wealth for them. But if those much longed-for things disappear through some mishap, their sorrow knows no bounds. Having vanquished all enemies, some men come into the safe possession of

* Those persons who have developed psychical powers such as Anima, &c.

immense wealth without any rivals; but lo! Yama glides in from some covert place and puts an end to all their fond cherished hopes. All the illusions called wife, sons, &c., are like so many wayfarers who meet together in the course of a journey. Even Brahmâs die in a Kalpa which is but a moment of time (compared to eternity). It is absurd on the part of our mind with its very limited perception of time to attempt to know anything about the extreme smallness or greatness of time. All men are subject to diverse pains only. The really learned are very few in number. All the manifold Karmas of the different castes or orders of life generate pains and are illusory. How then am I to live (amidst such pains)? Let me walk in that path in which I shall be freed from all actions, involving me in auspicious days, great wealth, &c., and become of the nature of thought itself. All things generating pains in this world such as dangers, wealth, birth, death and others perish in the instant of time stated in our books of computation. A brave warrior dies at the hands of a coward and a hundred persons die through one man's hand. How men of cringing spirit exalt themselves to the status of lords! Thus is the wheel of time gyrating without any limit."

"Therefore in my mind severely scalded by the forest fire of these earthly stains, there will not arise the ever-increasing desire of wealth like the misconception of mirage in a desert. I do not long for a life of the pleasures of regalty or for death which is inevitable to it. Therefore I shall rather be as I am now, without any pains to suffer from. But then, there is the despondency in my mind harrowing me which I have to free myself from. And if you through your well-trained mind cannot remove it now, when else will it be done? Even the most virulent of poisons, is no poison to me; but the sensual objects are truly so. The former defiles one body only, whereas the latter adulterates many bodies in successive re-births."

"Pleasures, pains, relatives, friends, life, death and others will in no way enthral the mind of the (emancipated) Wise. To them, this passing life is like water drops sprinkled by the wind and the sensual enjoyments are like a lightning flash. Also the period of youth which is conducive to men's salvation

(if properly utilized) is only ephemeral. Having reflected well upon these things, quiescent sages like yourselves are ever engaged in deep Samâdhi (meditation). The proclivities of my discriminative mind are also towards the identification of myself with Kûtastha (Brahman); but like a lady separated from her dear lord, my mind will neither attain the certainty of Brahman nor incline towards material desires. Therefore in this dilemma of mine, please point out to me that ever resplendent and eternal seat devoid of pains, frailties, Upâdhis (or vehicles of matter), doubt or delusion. What is that eternal state unapproachable by pains wherein I shall remain unscathed by the fire of sensual objects, though moving in them, like a ball of mercury exposed to fire? Like the ocean which is nothing else but its waters all over, Samsâra (mundane existence) rests on words only, proceeding from the power of speech. How did the righteous Great Ones manage to avoid the pains of this world? Please be gracious enough to impart to me that certainty of yours. Does not this supreme state exist? Is there not this seat of quiescence? If so, will not any one unlock to me the real mysteries. Even if they do, I shall not, through my efforts alone, be able to attain the quiescent Seat. For being devoid of doubt and Ahankâra, I shall not perform any duties. Neither food nor sweet water nor fine clothes will I long for. I shall not perform the daily ceremonies of bathing, giving and others. My mind will not incline towards wielding the regal sceptre or towards pleasures or pains. Without love or hatred, I shall only preserve taciturnity and be desireless, statue-like."

Thus did Râma, with a face like the stainless cool full moon, a sweet accent and a mind now full blown through Atmic discrimination, deliver himself before the assembly of the joyful Munis and then remained silent like a peacock ceasing its cry at the sight of the sable threatening clouds.

The Story of Sukha.

Summary.—In this chapter, Viśwâmitra relates this story to Râma to impress upon him (who was convinced of the unreality of the universe and the ego, as is evident from the foregoing chapter) the truth that he alone is the One Conciousness (Reality).

Hearing these wondrous words of Râma, the heir apparent, which will relieve one from the great Samsâra, all those assembled in the Council Hall of Daśaratha were exhilarated with joy with their hairs standing on end, as if they came there to expressly hear Râma's words. Even the effulgent hosts of Siddhas exulted in the Akaśa above. After expressions of approbation of Râma's words, and copious showers of flowers (*viz.*, contentment) had filled the hall for about 12 minutes, the Siddhas, who had been roving in the Akaśa for about a Kalpa with extreme pains, said thus to themselves—"We who were labouring under delusion till now, are fortunate enough in having to-day drunk the sweet nectar of Râma's words and thereby purified our mind of all stains. We shall benefit ourselves with what the Munis say and attain the Supreme Principle given out by them." So saying they descended from the Akaśa down to Daśaratha's assembly on earth, when all in the hall rose up and advanced to meet them. First and foremost did Vasishta and Viśwâmitra pay respects to them who returned the same to both. Then king Daśaratha came in for his share of respect from the Siddhas through their kind expressions on his saluting them. Then showering flowers and kind words on Râma who was before them, they exclaimed—"Oh Munis, the recent abnegatory utterances of Râma possessed of the practice of benevolence and other qualities are passing strange and noble in their nature. It is indeed difficult to derive happiness in this most injurious Samsâra which, though created by Devas full of pleasures, is fraught with pains? True if Râma of supreme indifference towards objects had longed after Samsâra, we may be justified in doing so; but in as much as we long after things hated by Râma, we Siddhas as well as Devarshis and others should be classed under the ignorant."

Viśwâmitra eying Râma with great love said—"Thou hast cognized all through thyself, through thy stainless intelligence. There is nothing more for thee to understand clearly. Thou and Muni Śukha replete with spiritual wisdom are on a par with one another. Even those who have acquired the matchless spiritual wisdom endeavour to attain the quiescent state. At which Râma questioned him thus—"Please, oh father, enlighten me as to how Śukha-Muni though possessing intelligence devoid of Ahankâra had no quiescence of mind at first and how he came into possession of that bliss afterwards."

To which the Muni replied thus—"Brahmarshi* Śukha who was replete with Jnana (spiritual wisdom) which, if developed, puts an end to a series of seven re-births at once, enquired, like thee, into the origin of things. In doing so, he became seized with doubts as to the certainty of his convictions and his equillibrium of mind was disturbed. But with a non-fluctuating mind freed from the thraldom of sensual objects, he approached his father Vyâsa living on the mountains of Mahameru and asked him for a solution of the following questions—"Whence this Mâya generating great pains? How does it perish? Whom had it as its originator? What part of it, if any, does endure? When did all the things of the universe originate?"

After Vyâsa had, given suitable replies to the many questions proposed by Śukha, the latter simply remarked that his (father's) explanation had not dispelled his doubts, he having been aware of the same before. Finding it was not possible for him to convince Śukha (his son), Vyâsa asked him to apply for solution to King Janaka of stainless and supreme spiritual wisdom. Whereupon he descended from Mahameru down to earth and reached the gates of the golden palace of Janaka. Though apprised of the arrival of Śukha, the Brahma-rishi, the king did not go in advance to meet him as he wished to test the new-comer's equillibrium

* There were 3 classes of Rishis, in India who were the earliest adepts known; the Royal or Rajarshis, kings and princes (like Viśwâmitra and others) who adopted the ascetic life; the Divine or Devarshis, the sons of Dharma or Yoga (as Narada and others); and the Brahmarshis, the descendants of those Rishis who were the founders of Gotras of Brâhmins or of caste races, (as Bâradwâja, Vasishta and others). *S. D.*

of mind. Yet Śukha was not in the least disconcerted and waited at the gates of the king for seven days. Then after being detained and tested in another place for seven days, he was conducted to the harem in the palace and was there sumptuously fed upon the choicest viands of six tastes and treated with flowers, sandal and other objects of enjoyment by handsome ladies of slender waist. And yet Śukha who was like a cool full-moon was indifferent to the dark or bright aspect of these enjoyments. So that neither the happiness arising from the enjoyments to which Śukha was exposed by the king nor the pains flowing out of the disgrace to which he was subjected did affect, in the least, the mind of this great Muni. Will ever the soft, noble zephyr be able to agitate Meru, the grandest of mountains? Observing the internal exultation of the Muni's heart (unruffled by the externals), the king saluted and eulogised the Muni and then addressed him thus: "Oh Brahma-rishi, who has attained the highest fruit, having given up all worldly concerns, please tell me what business has wafted thee here."

At which Śukha questioned him thus—"How did Mâya arise? How does it grow? And how is it destroyed? Please, oh guru, explain them to me truly."

At these words of Śukha, Janaka explained in the same manner as Vyâsa did, which the Brahma-rishi no sooner heard than he said;—"Thus had I known previously and thou gavest the same explanation, my father gave me. The signification of the holy sentences given out in the sacred books point but to the one non-dual One. If Mâya which originates as differentiated out of the one Atma in the nature of breath or vibrations is again merged into it, there seems not to be even an iota of benefit derivable from this perishable Maya. Oh Guru, who is able to remove the delusion off the minds of men, please throw light upon the nature of this incomparable real Atma?"

To which the king thus replied—"Though thou hast known everything definitely, still thou hast asked me in spite of thy father's words. The state given out (by us) is the real one. Atma alone *is*, which pervades as the all-full Chidâkas everywhere. Nought else is but That. That Jnâna is bound by its own Sankalpa.* With the liberation from that

* It is will in its highest sense and thought in its lowest sense.

Sankalpa, there is freedom from the trammels of bondage. As thou hast now clearly cognized that Atma Jnana, thou hast abandoned all longing for enjoyments and the sight of the visibles. Thou hast, through thy all-full mind and without pains, attained all that could be got at, *viz.*, Brahman itself. Thou hast commingled with that secondless Principle which is above the reach of all vision. Thou hast become a Jivan-mukhta.* But there is one thing which thou hast yet to do, *viz.*, the giving up of the delusion of Mâya which has arisen in thy mind (the giving up of which, will entirely free thee and not bar thy further progress)."

When the king of kings named Janaka thus initiated Sukha into the Atmic mysteries† (through his direct presence), the stainless Rishi attained quiescence in his Atma or Higher Self, being freed from the pangs of birth and the agonies of death; then all his enquiring spirit, perplexities of mind and doubts vanished through (direct) self-cognition. Then having reached the highest pinnacle of Mahameru, he went into the non-fluctuating Nirvikalpa Samâdhi and after a period of 1000 Solar years merged into the Jânna-Akaśa,‡ like a light which, when divested of its wick and ghee, returns back to its fount of Akaśic Agni (fire). Like water-drops becoming one with the ocean of waves, he, being cleansed of the stains of contemplation (or thinking), merged into the secondless Brahman, the vibration that started in himself (as the "I") having melted away. Thus did he attain quiescence (of mind) free from the delusion of Mâya.

This is exactly the path thou shouldst follow, oh, Râma. The right characteristic of a mind that has known all that should be known is the non-identification of itself with the ever pleasurable worldly enjoyments. With the proclivities of the mind towards material objects, bondage in objects

* A Jivanmukhta is one who is emancipated while in body while a Videhamukhta is one who is emancipated after throwing off the body, even when alive.

† He who attains unto Atma, having overcome Mâya, the illusion, will alone know what Mâya is and how it arises and is destroyed. And this knowledge of Atma is an occult mystery which is the subject of initiation by a Guru. Hence it is we find that no words can describe the origin of Maya, &c. As Sukha was a fit disciple, he was made to have an Aparôksha or direct perception of the same by Janaka.

‡ Jnâna stands here for Brahman or Atma. It is stated to be Jnâna Akaś as Akaśa is all-pervading.

becomes strengthened; otherwise, the bondage becomes slackened and in course of time perishes. Oh Râma, the extinction of *Vâsanas* alone, is Moksha (salvation); but the concretion of the mind in material objects through Vâsanas is bondage. Those persons are Jivanmuktas who have quite disabled the Vâsanas and are indifferent to the many worldly enjoyments without the aids of Tapas (religious austerities), Vratas (religious observances) and others. That one Principle which Rama's mind has cognized through the utterances of the Great Ones is the one Reality and none else. Now the only person who is able to relieve this Great Soul of Râma from all his doubts and render his mind quiescent is the omniscient Vasishta who knows clearly the three periods of time, is the Guru of men in this world and is a witness to all things having name, form, &c." So said Vis'wâmitra in the king's assembly.

Having given vent to these words, Vis'wâmitra looked at Vasishta's face and reminded him by saying that Râma should be taught those Jnana stories which Brahma residing in the lotus had been pleased to favor them with, in order to put an end to the dissensions* between them and liberate all the virtuous from their Sanchita Karma† and attain Moksha. Initiation into the Mysteries of Brahman will fructify only in that disciple's mind which is desireless and will produce Jnâna (spiritual wisdom) in it. This is what the Śastras (books) say. And herein lies the glory (of the higher spirituality). But the initiation imparted to a vicious disciple, full of desires will become defiled like the pure milk deposited in a sable dog's skin.

Thus did Vis'wâmitra expatiate in various ways when the unsullied Nârada, Vedavyâsa and other Munis assembled there, heard all of Viśwâmitra's words and eulogised him unanimously for his noble utterances. Thereupon Muni Vasishta, son of Brahma and equal unto him, addressed Vis'wâmitra thus—"Oh Muni, well versed in all departments of knowledge, I will do according to thy bidding. Whoever will go against the words of the Great Ones that have known really

* The dissensions between Vâsishta and Viśwâmitra are related at great length in Mahabharata.

† The accumulated Karmas which are yet in store, to be enjoyed in future births.

who "the knower" is? I will now recite the pure Jnâna stories meant for the non-fluctuating and the pure minded and given out by the lotus-residing Brahma on the Nishada hills in order to liberate them from the cycles of re-birth."

Therefore Vasishta with a concentrated and pure mind related the following to make Ajnâna (ignorance) perish, and the Supreme Seat of All full Jnâna dawn, in men's minds.

ओं.

MUMUKSHU—PRAKARANA.

Summary—Of the four-fold qualifications required of a neophyte on the Path, the last one, *viz.*, the longing after emancipation is treated of, in this chapter.

Vasishta said—" Now, oh Râma, hearken to what I am going to say. Through right endeavours in this life (of the world), all the ends of human aspiration can be achieved by following strictly the Śastraic (or scientific) injunctions. Such endeavours are two-fold, one in the direction of Atma—Jnâna Śastras (or the sciences relating to divine wisdom) and the other in the direction of (ordinary) Śastras (treating of terrestrial wisdom). The former is, on account of Moksha and the latter which is not the true Śastraic path leads to bondage. Those virtuous persons only will gain Moksha who from their early boyhood, train themselves up in the Atma Jnâna (or spiritual) lore, associate themselves with the unflinching great men and develop benevolence and other good qualities."

At which Râghava exclaimed—" Being under the control of Vâsanas generated by me in my former births, I have not been making efforts in the direction of the right path. Oh Guru, what then am I to do?

On Vâsanas pure and impure.—To which Vasishta replied thus—" Oh Râma of marvellous qualities, it is through one's efforts alone and none else that the Brahmic seat can be mastered. Now the hosts of Vâsanas may be divided under two heads, *viz.*, the pure and the impure. Of these two, those alone which were generated by him in his many lives will cling to him (in his future births). Should the pure ones cling to him, he will easily attain the immaculate Brahmic Seat through them; but in the case of the impure Vâsanas, pains will be generated. Thou shouldst, oh Râma, even through dint of painful efforts, avoid these impure ones. Through the two ordained paths of good and evil, the current of Vâsanas swells enormously. Mayest thou, after

straining all thy nerves in the cultivation of Brahmavidya (Brahmic science), liberate thyself from the impure Vâsanas and rest firmly in the (pure) Vâsanas appertaining to the beneficent Reality. Thou shouldst, through thy equal vision over all and thy own efforts, playfully check the lad of mind from getting into the impure Vâsanas and make it associate with the pure ones. If after annihilating the many impure ones which are the products of the many previous births, thou shouldst make the pure ones dawn now, then they will conduce to thy (future) efforts. Even should any doubt arise in thy mind as to what the pure ones will lead thee, thou shouldst always be cultivating them only, as any excess therein is not, in any way, injurious. Till thy mind is illumined by the Reality of Brahman, thou shouldst always be following the path of initiation into Brahman by the Gurus through the sacred sentences of the Vedas."

"Mayest thou, Oh Râma, remain immutably fixed in that state of direct cognition, after purging thy mind of its impure Vâsanas and making it, through the pure ones, attain the Atmic Seat, free of all stains and pains. Destroy all thy illusory thoughts, so that they may not resurrect again. Develop extreme quiescence of mind and bliss within thyself. And then through thy intelligence freed from the longing after objects, thou shouldst, Oh Râma, commingle thyself with Brahman, engaged in the investigation of the significance of the holy sentence, 'Tatwamasi' (That art Thou) and meditate upon such identity. Now listen to the utterances of Brahma seated on the honey-dropping lotus flower."

Vasishta's own history.—At which Râghava enquired of Vasishta the cause of such utterances when Vasishta went on thus—" Out of Chidâkaśa* which is the endless, the all-pervading, the seat of all and the illuminator of all objects, there arose Vishnu. Brahma arose out of the lotus of his heart and evolved, as so many creations of his mind, this earth and other diverse objects. Now the author of the universe, Lord Brahma, (in the course of its progress), found the many noble souls in Bhârata-Varsha (the portion of land including

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* There are three states of Akasa or planes of matter as mentioned in this work, of which Chidâkas'a or Jnânâkas'a is the third.

India) writhing under extreme pains and was moved to pity, like a father towards his afflicted son. Contemplating upon the salvation of these afflicted ones, he came to the conclusion that the cycle of births and deaths cannot be arrested by either Japas (uttering of Mantras) or Tapas (religious austerities) macerating the body or the many kinds of gifts or bathing in such holy waters as the Ganges and others or any other means except through Atma Jnâna. Therefore, through his stainless mind, he created us all, like himself, with a bowl and, in the hand, a rosary of beads. So was I born and having saluted him, I was shewn a seat on a petal on the northern side of the lotus in which he was gloriously seated. There he pronounced a curse on my mind that it should be enveloped by Mâya for one Muhûrta (or 48 minutes). Thereat my mind became stupified and I began to play the woman like an illiterate and ignorant person devoid of all spiritual wisdom. Observing me thus, Brahma questioned me as to the cause of my dire sorrow. To which I asked him how this Samsâra arose and how Moksha can be attained after freedom from existence. Upon which he blessed me with a true cognition of the higher state. As its result, I was in a non-fluctuating state, owing to my cognition of Jnâna Atma Reality. Upon which Brahma remarked to me thus.—"It was we that enveloped thy intelligence by the base Mâya and then cleansed it of Mâya after having annihilated the latter. We have ordained that all souls shall be initiated by thee and attain Moksha. After the dawning of full Jnâna, thou shalt soon go to Bhârata-Varsha in Jambudwipa which is the land of all perishable Karmas (religious works). There shalt thou initiate men, having the four qualifications (of attaining salvation), into Atma Jnâna; but shalt initiate lovers of (ritualistic) Karmas), in whom the conception of egoism has not vanished, into the due performance of such Karmas."

"According to his mandates, I go to Bhârata-Varsha and live in it so long as humanity exist there. I have no longing for any objects in this world. I shall ever be in the Śushupti (dreamless sleeping) state and thus be able to overstep the limits of the painful mind, though engaged in the daily actions of the world. No actions of mine identify themselves with my Self. Oh valorous Râma, those intelligent disciples

alone will be knowers of Atma who, after thoroughly discriminating between a guru of all-full Jnana and another of Ajnàna, find an asylum in a supreme immaculate Guru (*viz.*, the former). Those only who understand the teachings of their Gurus (from all aspects) by an instantaneous apprehension of what they (the Gurus) mean and at what they drive, will see them realised (afterwards) as in an objective vision. The stainless Guru will never initiate into Tatwa Jnâna those who are weak-willed and addicted to sensual desires.

The four means of Moksha.—" If the four sentinels that wait at the gates of Moksha (salvation) *viz.*, Sânti (sweet patience or quiescence of mind), Vichâra (Atmic enquiry), Santosha (contentment of mind) and Sâdhu-Sanga (association with the wise) be befriended, then will there be any obstacle to the attainment of salvation ? (No). Like the waiters, posted at the gates of the palace of a king protecting the earth, who allow ingress to the visitors without to see the king within, the above four sentinels allow admittance within into Moksha. Even if one of them be befriended, then he will introduce him (the new comer) to the the rest of his fellows. Therefore thou shouldst ceaselessly endeavour to hold fast to one at least, throwing aside all obstacles that come in the way and associate with him intimately. In order to put an end to the ephemeral re-births, we should, above all, develop our (spiritual) intelligence through association with the wise, enquiry into Atma Jnâna books and deep Samâdhi (or Meditation). The venom of the pains of Samsâra will be dispelled (and the man bitten will be cured of the poison) through the Gâruda-Mantra* called Jnana. Then (with the development of Jnâna), even showers of arrows discharged at him will be (to him) like those of soft lily flowers ; a bed of flames will resemble to him a soft cushioned bed redolent of rosewater besprinkled in it ; and the chopping off of his head will be like Śushupti (the dreamless sleeping state) wherein happiness is enjoyed. The ripping open of his stomach will be like the application of

* It is the belief in India that a person bitten by a serpent will be cured by Gâruda Mantra ; Gâruda or eagle being the enemy of the serpent.

sandal over his body and the piercing in his breast of straight-pointed innumerable lancets will be like cool water sprinkled from a pump in the long summer season. The poisonous disease of sensual objects unfit to be associated with, can be avoided only by those who have developed the discriminative (spiritual) wisdom and not by any others.

"It is not through a mere enquiry into Atma Jnâna knowledge that Nirvânic bliss is attained? If one should conduct himself in such a way as to assimilate (as one), within himself, the knowledge derived from the three sources of his self-experience, the true significance of the holy sentences in the spiritual books and the instructions of a wise Guru, then the inseparable Atmic wisdom will rise in him. The mere study of rare Jnâna books by persons of petty intelligence will but breed Ajnâna in their minds. Books treating of devotion and the performance of rituals will generate less Ajnâna than the study of Jnâna books (unaccompanied by the other two above mentioned). And it should be remembered that it is far better to lead a mendicant's life by begging for food at the doors of even outcastes with a bowl in hand than to pass a life of Ajnâna. Immense wealth, friends, relatives, Benares and other sacred places, bathing in the Ganges and other waters, the hermitage of Munis, religious austerities afflicting the body and other like things are not the sure means of ever reaching the higher state; but it is through the mind's efforts that the immaculate and supreme Seat can be attained.

Śânti.—"Now listen, oh Râma, to the ineffaceable characteristics of the four sentinels placed at the gate of Moksha. If the supreme "sweet patience that nought can ruffle" be mastered, then all desires and sorrow will fly like gloom before the rising sun. Being confided in (and loved), like a mother, by the virtuous as well as the vicious, such persons of sweet patience will never be ruffled in mind, whether they get nectar to drink and enjoy the bliss of Lakshmi residing in the luxuriant lotus flower, or are engaged in great wars, entailing excessive carnage, or whether they are born or dead. They never rejoice or grieve through the enjoyment of pleasures or pains arising from sensual objects. These pure men of sweet patience will shine aloft far higher than such persons

as men of mere ripe intelligence, performers of sacrifices, men well versed in all departments of knowledge, puissant kings, virtuous men and others (not possessing this one attribute). Great men having quaffed this ambrosia of sweet patience which is rare for all intelligent men who long after it, have attained the glorious Moksha. Mayest thou too, oh Râma, act in this virtuous path.

Atma Vichârana.—" If along with this, thou shouldst develop fully Atmic enquiry through thy subtle pure intelligence after a study of the holy Śastras, then such an incomparable intelligence will reach the Supreme Seat. It is this enquiry alone that enables one to differentiate causes from effects and constitutes the rare remedy for the cure of the disease of rebirths. Having cleared oneself of all doubts through this discriminative power which gets not blurred even in the midst of the intense darkness (of ignorance) shines with undiminished lustre even in the midst of any light and through which all things are visible, one should always be engaged, even when threatened by dangers, in the enquiry of whence am I? Whence came this universe of Samsâra? And of whom is this universe an attribute? Such an enquiry averts the dangerous disease called the gloom of Ajnâna.

Śantôska.—" Now to noble contentment. It is the bliss arising from the enjoyment of objects, good or bad, without any longing or aversion and the non-grief (or indifference) shown towards objects not obtained. Should this incomparable ambrosia of contentment become permanently settled in one, then all enjoyment of objects will become a poison to him. Then the mind which was immersed in sensual objects raises up its eyes towards Atmic wisdom and sees not a distorted image as in a stained glass. Such a person of true contentment will be revered by the great Tapaswins and the chief of men.

Śâdhu Sangha.—" To all those who wish to master this world of Mâya, the association with the wise is the unfailing means, Like the Ganges which yields its fruits to those who bathe in its cool waters, the association with the wise expands the poor intellect of men, transmutes the accidents arising out of material objects into a real wealth (for progress) and converts a mind, which is miserable amidst any

objects, into one which sees happiness everywhere. To such, neither sacrificial fires, nor Tapas, nor bounteous gifts nor holy waters are indispensable. One should, at any cost, long to approach those great personages replete with wisdom who are friendly to all, relieving them from bondage and form the ferry to cross the ocean of rebirths.

" Thus are the four-fold means for getting rid of this oppressive Samsâra. Those who have intimately befriended these four have crossed the ocean of Samsara. Oh Râma of sweet patience and other qualities, please hearken to the stories (narrated in this book) which will relieve thy pining mind of its delusion. Atma Jnâna, the end of all Vedas, will dawn of itself in one who probes into their underlying meaning without caring for their (surface) attributes or meaning. All delusions, such as love and hatred, &c., will vanish ; the mind will become as pellucid as the waters of a pool in the autumnal season. Such persons of adamantine armor will never be pierced by the arrows of pains, such as poverty and others.

The fruits of an enquiry without desires.—" A mind engaged in (Atmic) enquiry will never be afflicted by the awe-inspiring Mâya and will maintain the equillibrium of a waveless ocean. All persons of excessive enquiry will acquire the depth of the unfathomable ocean, the stability of Mahameru and the coolness of the noble moon. The virtuous who tread the path of Atma Jnâna will take delight only in Samâdhi and other Karmas congenial to their pursuits, like a spotless and chaste dame contemplating, in her harem, upon her lord as God and rejoicing in such thought.

The characteristics of a Jivan Mukhta.—" Then the above-said rare Jivan Mukhti state will gradually ripen in him who is desireless and in whose eyes there is nothing supernatural. His state is indescribable and yet he will move in the world like anybody else. His mind will not be bound by any longings after Karmas. He will be indifferent to joy or pains arising from good or bad results. He will preserve a pleasant position in the happy enjoyment of whatever he obtains. He will not in the least concern himself with the enjoyments foreign to the path of the wise. He will ever be engaged in the ceaseless enquiry into the path of salvation which arises through interrogating the wise without transgressing their

words in order to enjoy bliss uninterruptedly and be oblivious of this body. Having attained Atma Jnâna, he will not be reborn and subject himself to the pangs of delivery from his mother's womb. Those sinful men whose minds are reeling amidst sensual pleasures, being led away by them, can truly be said to be the mere vermin generated out of the offal in their mother's womb. In the absence of the company of those great men of supreme intelligence, one should be performing those actions which fetch him food gotten through right-earned and well-spent wealth. So long as he gets quiescence in his stainless Atma and the certain (mental) quiescence of the Turya (4th) state dawns in him, he should ever be engaged in Atmic enquiry through a study of Atma Jnâna books, quiescence of mind, right conduct, acuteness of intellect and association with the wise. How can this certain and stainless Turya state, arising through Atmic enquiry, be described in words ?

Turya State.—" A person who gets quiescence in this Turya state devoid of all Bâvanas (thoughts) and thus crosses the ocean of Samsâra, will attain the Seat of Moksha. Such a one will never be affected by anything, whether he is in a state of Jiva or Śiva devoid of the Jiva state, whether he moves in a family or is a solitary recluse, whether he is bound by the delusions of Śrutis and Smritis or not, or whether he performs all actions or not. He will then be in the one Reality of Atma as in one vast ocean without (any intercepting object as) the Himâlayas.

The proper path of enquiry.—" Thou mayest place thy credence in the words of even a child, if they are consistent with the Śrutis, Guru's words and thy self-experience. Otherwise thou shouldst reject as straw the utterances of even Brahma himself. Know also that the many analogies given out, in order that Brahma Jnâna may arise in thee, are for the purpose of exemplifying the One Principle. The ignorant assert that the formless and real Jnâna is subject to no analogies involving form and name (and hence should not be made the subject of enquiry) ; but such a mischievous argument will only be subversive of the good results of the intellectual acumen arising from Jnâna enquiry. Therefore, oh Râma, thou shouldst not let thy mind take that groove of thought.

On the development of Jnâna.—"The sound of Atma Jnâna will vibrate only on the strings of Sânti and other qualities. Jnâna and the above four good qualities shine mutually in best relief only in juxtaposition. Both these flourish well like a tank and the lotuses growing in it. Should both these be developed *pari-passu*, then the result will be the attainment of Brahman ; but if separately, no results will accrue. A hearing of the (following) real stories (and an acting up to them), will confer, on one, the virtues of true renunciation, imperishable wealth, eternal bliss, the glorification by the wise and a happy life. Moreover a mind illumined thereby, will attain Moksha of immutable bliss."

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UTPATHTHI PRAKARANA.

The Story of Áka'śaja.—the son of Akaśa.

Summary.—Having initiated Râma, bent upon attaining salvation, (he, having developed the first three means before), into the nature of the non-dual One and into the endeavours that should be made in attaining that One, *viz.*, through the creation of pure Vâsanas and, for their furtherance, the development of Śânti and other qualities, Vasishta, in order that the self-cognition of Turya Jnâna may dawn in the Prince, now continues in four Prakaranas or chapters by stating that the consciousness reflected in the Lila-Sankalpa of Brahman which ever is, before creation, of the nature of Śat, Chit and Ánanda, is alone the origin of the universe, its manifestation and its absorption and that the one Chaitanya (absolute consciousness, *viz.*, Brahman) which contains in itself this Trinity and is its seat, is the Nirvanic bliss. Thus in order to show that all is Brahman, the author in the succeeding four Prakaranas, begins with Utpaththi Prakarana (or the chapter treating of the origin of the universe or "I") teeming with 9 stories, wherein it is sought to illustrate first that all the universes, &c., are nothing but the first creations of the Sankalpa of the mind proceeding from or the cosmic ideation of the one Chaitanya.

Atma is this universe, Jiva, &c.—In the preceding chapter, we expatiated upon the regular means of Mumukshus (or aspirants after emancipation) which thou shouldst adopt in order to attain Moksha. Now listen attentively as to how the several universes were evolved. Our Jiva (ego) is no other than the one Jnâna which can alone be directly cognized through one's self and is dubbed, with different appellations, by different religionists. It rejoices in the appellations of Kûtastha,* Eśwara of agency and the visible Chidâbhâsa.†

* This term though applied to Paramatma is also applied here to Jivâtma (ego).

† The distorted consciousness.

It is Jnâna through which the Jiva shines with the intelligence that manifests itself as Akaśa and other objects. Like the vast waters manifesting themselves as waves, foam, &c., the above mentioned Jiva alone shines as the earth and other objects through the heterogeneous illusions of Sankalpas (thoughts) and Vikalpas (fancies) which arise and die. The causeless Satta-Mâtra (Absolute Be-ness) existing from before creation, manifests itself through its (inherent) Lila (sportive) power of creation, as this world composed of the myriads of objects which are no other than our objective vision (or ideation) and rests in its own all-pervading Jnâna like the fluctuating power in Vâyu (air). The innumerable quarters and time, being but the diverse forms (or aspects) of the non-dual all-pervading Atma Jnâna, is "That" only from which they start. Know therefore, through this means, that the universe, the illusory creation of Brahman is one that has no other cause than "That."

The disappearance of the universe with Jnâna.—Atma-Chaitanya alone evolves, in a moment, this universe into a visible shape. The evidences of inference, &c., are the means (through which Jnana can be known). The reality of belief in the diversified visible objects, constitutes bondage; but a freedom from it, constitutes Moksha. We shall put forth, to thee, things in such a manner as to relieve thee from the attraction of all visibles. Please therefore hearken well to the following.

At the end of a Kalpa, when all the visible universes are annihilated like a dream in Śushupti, there remains the incomparable Tatwa Jnâna existing by itself alone, devoid of the fluctuations of thought, form, name and others and without the transcendant vast darkness of Ajnana and the light of Vritti* or mental Jnana. This Supreme Principle is termed by the wise, for the purpose of understanding it, Satya (Truth), Brahman, Atma, Param (the Supreme) and such like; and manifesting itself as another in a mysterious manner, shines with the title of Jiva; it becomes thereafter, subject to all pains. Then this Atma which goes now by the name of Jiva

* There are two kinds of wisdom, Vritti Jnana and Swarupa Jnana. The former pertains to Manas, the reasoning mind, and the latter, to intuition or Buddhi.

and which is the Spirit of the latter, concretes itself through the Sankalpa of thought into Manas (mind).

It becomes Manas.—This ever-agitated Manas having come into existence out of the ineffable Brahman creates the world according to its own Sankalpa. This legerdemain of the universe springs out of the Sankalpa of the Manas (mind). The word, ornament signifies no other than the gold (or other metal) of which it is composed : therefore it is needless to apply the epithet "golden" to the word ornament. Likewise the word universe means Brahman and none else. The wise apply the many epithets of the painful Môha (delusion), bondage, Tamas, Mala (impurity), Avidya, Mâya and Samsâra to this universe which, though arising out of the unreal mind, appears as real to it, like the waves in a flitting mirage. Now if thou wilt hear from us the nature of bondage, then thou wilt understand clearly Moksha. The existence in men of the differences of conception of "I" and "thou" is bondage. So long as this Sankalpa in the visibles exists, so long is it difficult for them to attain salvation. Like a tree latent in a seed, all the visibles will be merged in the seer then without again manifesting itself. In the heart of a banian seed as the cause, there exist the variegated differences of flowers, leaves, &c. Like the marvellous potency of creation which preserves everything potentially and then brings them out, without in the least being injured thereby, there arises, out of the womb of the all-pervading Principle called Jnana-Atma, a sprout which naturally expands itself into this universe of form, name, &c. Just as the seed begins to germinate in its proper time and place, so also the seer (the knower) appears as the visibles through the Sankalpa of the mind—the visibles being no other than the seer itself.

Upon hearing the adventures of him who rose out of Jnâna-Akas, thou wilt easily understand the origin of the creation of this universe replete with Tamas. Thou wilt therefore hear this story. Once upon a time, in the race of Brahman was born one, Ákâśaja (the son of Akaśa), having, as his cause, the Jnana-Akaś itself. He rejoiced in the possession of uninterrupted Samâdhi, earnest regard towards all creatures and good Dharmas (or virtuous actions). Having seen him live for a long period, Kâla (Time) soliloquised

to himself thus—"How is it I am not able to encompass this one, when I am able to devour the whole universe as a mere paltry trifle. My powers are such as to annihilate everything. I am led to infer my powers have been much dullened of late, like the blade of a sword in poison. Persons of determined efforts will never abandon their pursuits." With these cogitations in his mind, he at once marched straight to the habitation of the Brâhmin (Akaśaja) and entered his gates when he was (bedazzled and) scorched by the intense glory of the Brâhmin's spiritual fire. Nothing undaunted, Kâla pierced through the spiritual glory and with his tall and stalwart arms, 1,000 in number, seized hold of the Brâhmin but was disappointed in his efforts, as he was too much for Kâla. As Akaśaja was immovable like one of the forms (aspects) of Sankalpa (Divine will), Kâla was unable to overpower him and so returned from that place to go to Yama* (or God of death) and consult with him. To Yama, Kâla related all that happened between him and the Brahmin.

The advice of Yama.—At which, Yama said thus—"This universe which arose through Karmas will perish through Karmas only. The weapons with which we can wield the destruction of the universe are the former Karmas. Therefore try to take hold of those Karmas (in the life of the Brâhmin) through which means you will be able to overpower him."

Hearing those words of Yama, Kâla fished about for the former Karmas of the Brahmin in different places, such as the holy waters, tanks, the sphere of the earth, quarters and others. But nowhere was he able to discern any, in spite of all his tedious search. At last, he returned and disclosed, to the wise Yama, the fruits of his vain search. Thereupon Yama deliberated for a long time and delivered himself of the following words—"Born, as he is, out of the pure Ákaśa, this imperishable Brâhmin is no other than Jnâna—Ákaś itself. And as he has no cause, instrumental or material, he cannot be said to perform Karmas, though performing them. There being really no cause at all, the Karmas he performs do not really exist. The Sanchita

* Kâla here refers to unconditioned time whereas Yama refers to the conditioned one in the Rupa Lokas putting an end to mortals, &c.

Karmas (past Karmas in embryo) which will enable you to put an end to him, do not exist in his case." So said the fulfiller of Dharmas (laws), *viz.*, Yama, at which the noble Kâla quietly betook himself to his own place in great wonderment. At these words of Vasishta, Râghava having eyed him said thus—" From the story given out now by thy reverence, I am led to conclude that the son of Jnâna-Akaś is no other than Brahma, the self-create and the non-dual one of the nature of Vijnana." Thereupon the immaculate Vasishta said thus—" We have known thus the words which passed between the havoc-producing Kâla and Yama. (We shall describe still further what took place between them.) When, at the end of a Manu, the never-idle Kâla who had swallowed up all the universes rose up, he tried to overpower even Brahma (as stated before). Then the lofty Yama delivered himself of the following words to the griefless Kâla—" Will that thought of yours fructify, which aims at destroying the incomparable Brahma that is of the nature of the stainless and matchless Brahma-Akaś, (or Jnana-Akaś) alone? The indestructible Brahma shines like the above mentioned Sankalpa-Purusha of the form of pure Akaśa alone without being composed of the elemental forms. It is the self-existent Para Brahm only which is Chidakaś itself, alone and without beginning, middle or end, that manifests itself as true, like one having a body of dimensions or an eternal Purusha; but it really has no form (and is unreal) like the son of a barren woman." So said Yama to Mrithyu (or Kâla).

At these words of Vasishta, Râma lifted up his eyes and questioned him thus—" While all souls possess two kinds of bodies, *viz.*, the lasting Ádhivâhya*and the flittingÁdhiboutika how comes it that Brahma possess the former subtle body alone?" To which, Vasishta said thus—" As all the Jivas have two causes, *viz.*, Brahman and the universe due to Brahmic light, they have two kinds of bodies; but as Brahma who is not separate from Brahman has no other cause than Brahman, he has the one Ádhivâhya body alone. Then as this universe is nothing but a mode of the

* A'dhivâhya is the subtle body with which the soul lives while separated from A'dhiboutika, the physical body.

mind self-evolved from Brahman, the cause of the universe, hence this all-pervading world is but consciousness itself." So said the Muni lovingly, when Râma asked to be enlightened as to why this illusory universe is but a mode of the mind.

The mind creating the universe.—Vasishta continued thus—"The individualised mind which is Avidya-full, formless and all-pervading though existing in name, has no form, either externally or internally, like the Akaśa permeating everywhere. The mere manifestation in all objects of reality (or non-reality therein) is the mind. Wherever there is the Sankalpa, there does the mind exist. The form of the mind is Sankalpa alone. Both of them are identical. The multitudinous denominations of unreality, delusion, impurity, bondage, Avidya, Mâya, Tamas and others are the fit synonyms of Sankalpa. With the annihilation of this Sankalpa, all conception of the differences between the seer and the seen will vanish and then the Reality of Brahman will begin to shine unintercepted. Then this shadow of all the universe moveable and fixed, will be found absorbed in It in a non-dual state, though, in another sense, they cannot be said to commingle with it. Then Consciousness alone will shine without the reflections of a glass. If all the heterogeneous differences of objects arising through the conception of the mythical "I" and "Thou" are controlled and even a scintilla of the visibles be completely destroyed beyond resurrection, then such a destruction is itself the certitude of Kaivalya (or Salvation).

The time for the mind's destruction.—Like a dream generating another dream in it, the mind having no visible form will generate non-existent visibles. Not resting on any object firmly, it is characterised by an excessive fluctuating power. It will fluctuate and be confused; will flit away (from an object) and then return to it; will rejoice jubilant in vain and be intoxicated with Ahankâra (or egoism). But at the period of Mahâpralaya which alters the form of everything, Akaśa and others will be absorbed in their highest essence and there will remain the solitary all-quiescence (of Jnâna). This is the primeval Brahman, the one Reality which is the Sun of never-setting Self-Jyotis (effulgence), limitless and not in the least painless, which is the all and the evolutor of all, and is in all

places and times and which is all-pervading. Though above the reach of all words, it is yet dubbed with different illusory appellations by the wise. The most intelligent Sânkhyas term It Atma ; the Vedantins of pure Jnana call It Brahman ; the Vijnanis* say It is Vijnana ; the atheists give It the pseudonym of Void ; and so on. (But this much may be said of It, that) It is the light of Sun's light, illumines all and shines as the (abstract) Light only. From this Principle which is firmly tacked to the world and the body and yet *is* not and which (seems to) talk, examine, hear, see, eat and think, a Jnâna-light arises like light from the sun. Now this (light of) consciousness pervading the Akaśa has the Manas full of Vâsanas as its root, the organs as the flowers, the mundane eggs as the fruits and Maya as the ground on which to take root. With these, It enacts its affairs in this Puriashtaka† body, like a gem in a casket.

Atma's Nature.—Being the immaculate Jnâna, It is the all-pervading Akaśa itself. Whatever objects It contemplates upon, those objects come into existence (at once). In that Jnâna, all the three worlds will arise and be destroyed, like water in a mirage. Having evolved all objects, It will yet be in its true state unaffected, as if disconnected with them. The origin and absorption of the universe do not take place from and into Nirvikalpa‡ Atma direct. If one should hold communion with that Supreme Principle, devoid of mental fancies and modifications, then the great bondage of the mind will cease, all doubts will vanish, and all Karmas will perish.

How all can enter into Brahman?—Here Râma asked Vasishta thus—"I may rather believe the entire Mahameru mountains to enter a mustard seed than the whole of Brahma's egg to merge into Brahman which is (said to be) the atom of atoms. To which, Vasishta of rare Tapas replied thus—"This doubt of thine can be removed only after a study of Atma-Jnâna Śastras and the association with the wise for a number of months and not days. The conclusion of all Śastras points to this only. Those who have with great

* Those who cognize it directly.

† Puriashtaka body is the body composed of eight principles as the organs of sense, &c.

‡ Nirvikalpa Atma—Atma free from Vikalpas, &c.

pains understood clearly this abstruse account (of evolution, &c.,) go into Samâdhi and who through it, attain a direct cognition of the all-full Jnâna, will reach the supreme state of a Jivanmukta, devoid of this illusory universe, though existent to others ; and then this Jivanmukti state is no other than the Videhamukti state, the progress to the latter state being a mere matter of course.

Then Râma asked the Muni to enlighten him as to the efforts that should be made by him to tread the path laid down by the Śastras to attain the Jivanmukti and Videhamukti states. Vasishta replied thus—"Such persons, though moving in worldly objects, do not participate in them like the Chidâkas, which though permeating all objects, yet appears not to be so (to our visible eyes). Such Jivanmuktas are persons of transcendental nature in the enjoyment of eternal bliss. They are immaculate like Akaśa and undefiled by love and other desires, though associated with their modifications. Whether performing Karmas or not, they are not enmeshed by them, as they have no egoism. Though acting up to the worldly observances of life, they remain cool and unaffected by them, like utter strangers. Notwithstanding the possession of a full-shining mind and attention, they have not the least of longings-for objects. The certitude of their conviction is of such a nature that they neither sink under any load of griefs nor rejoice at any pleasures. They are in that undisturbed state of mental equillibrium when they enjoy the Jâgrata (waking) state in Śushupti or the Śushupti state in Jâgrâta, devoid of all Vâsanas. Neither are they afraid nor do they instil fear into the hearts, of any in the universe. The great ones who conduct themselves thus, are called the Jivanmuktas and do not break loose from the bonds of Samsâra though in possession of minds, since their minds are above the worldly things.

On Videha Muktas.—(Now about the Videhamukti state). Should the above certain state be bridged and the body perish, then one will attain Salvation in a disembodied state, like the all-permeating air in the immovable Akas. Its nature is such that it is imperishable, unveiled, invisible, remote, endless and fluctuationless. It is neither "I" nor any others nor anything else (we know of). It is neither light nor dark-

ness nor motion nor evidence nor gunas nor the heterogeneous objects of the world compounded of the five elements. Mayest thou, through they discrimination, cognize clearly and unfailingly that Non-dual state which is in the midst of (or above) the knower, knowledge and the known, being the all-full reality, neither Rupa (form) nor Arupa (non-form), neither Sat (being) nor Asat (non-being) and yet one.

On being questioned by radiant Râma as to a clearer elucidation of Brahmic Reality replete with Chidânanda (conscious bliss) in order that Jnâna may develop in him to the uttermost, Muni Vasishta went on thus—" During the period of Mahâkalpa, the cause of all (imaginable) causes, *viz.*, the Brahmic Reality shines alone. If the modifications of the mind which lean to sensual pleasures be destroyed, then Atma divested of its Ahankâra (egoism) becomes the unnameable Brahmic (or the all-pervading) Reality. The Jivic consciousness which does not regard (as real) the universe before it, may truly be stated to be Brahman itself. A mind which, though enjoying the diverse objects, does not yet enjoy them may be stated to be Brahman itself. That consciousness which is a witness to all thoughts of objects, the light of the Sun, &c., mind and the other visibles may be said to be Brahman itself. This Principle may be said to be the long Yoga sleep devoid of end, dream or non-intelligence. It is " that" from which evolve and into which merge, the trinity of the knower, knowledge and the known. It is the immutable Jnâna-Akaś and not the Bhuta-Akaś (composed of the elements.) The internal state of self-cognition devoid of the modifications of *Manas, Buddhi and Chitta and being as imperturbable as a block of wood, may also be likened to that Brahmic Reality. When Brahma along with Vishnu, Rudra, Sadâsiva, Deva, Indra, Sun and others are absorbed (during Pralaya), this one Fount of Ommiscience, *viz.*, the Brahmic Reality free from the base Upadhis (or vehicles of matter, &c.), and devoid of the desires of the universe, will alone shine effulgent, stainless, all full and ever blissful.

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* All these are aspects of Antahkarana, the lower mind, producing uncertainty, certitude and fluctuatingness.

The Story of Lila.

Summary.—Having shewn that it is Paramatma, the Self-Cousciousness, which manifests itself as Jiva, Eswara and Universe and which is identical with them, though appearing different, the author deals in this story with the heterogeneous actions of the Manas--Maya arising out of the One Consciousness and the means of arresting that Maya.

The Story of Padma.—Now, oh Râma, in order to relieve thee from this dubious predicament of thine and to attain quiescence of mind, I shall relate to thee an archaic story which thou shalt hear. There reigned, upon the earth, a king named Padma. He rejoiced in the possession of *Satwaguna* and ripe discrimination. On his puissant arms rested Vijaya-Lakshmi (or the Goddess of Victory). His royal partner went by the name of Lila and had the good qualities of strictly conforming to her husband's mind. She lived inseparable from him, like his shadow and mind.

Lila's doings.—In this state, a thought flashed across her mind to adopt some means by which she could ever perpetuate the youth of her lovely lord, free from dotage and death and so enjoy his company always. For this purpose, she consulted with the Brahmins well versed in all the ancient four Vedas. They were unable to hit upon any means of arresting death in this world; Japas (utterances of Mantras), Tapas (religious austerities) and others conducing to the mere development of Siddhis (psychical powers). Thereupon Lila soliloquised within herself thus—'If I should pre-decease my lord, then I shall enjoy Nirvanic bliss unattended by any pains. But if he should die before me, I can be happy only in the event of his Jiva living in my house and casting it's gladsome glance on me. To this end, I shall worship the feet of Saraswati, the imparter of the Vedas and eulogise her.' So without apprising her lord of her intentions, she strode the path pointed out by those great men, the masters of powerful Mantras and Śastras and worshipped the Devas and Brahmins. Having refrained from tasting food for three nights together, she took a slight refreshment on the fourth day and that only once. Thus she was engaged in sweet Nishta (meditation) for ten months, when Sarasvati

overjoyed (at her meditation), appeared visibly before her with the radiance of a full moon in the sky and said "Oh Lila; what is thy desire?"

Whereupon the spouse of Padma saluted her and addressed her thus—"Oh thou, who art like the moon's rays which do not disappear before Agni (the fire) or like the sun's light which dispels the gloom of mental grief, please grant me the two boons (1st) of allowing my lord's Jiva (ego) to remain in my house, even after his death, and (2nd) of thyself appearing before me visibly, whenever I should think of thee." Which boons, the noble Saraswati conferred upon her with good grace and returned happily unto her seat. Then the wheel of time rolled on rapidly with its nave of Paksha (fortnight), month and Rithu (seasons, each of two months), its spokes of days, its axle of years, and its axle-hole of moments with all the vibrations. When thus Lila had passed her days in the company of her lord in illimitable bliss, he suddenly in a short time died. Fearing lest the elegant Lila should pine away under the fire of her excessive grief, Saraswati stayed in the Akaśa invisibly prior to the separation of the king's Jiva (from his body); and in order to dissipate her delusion, gave vent (on her husband's death), to the following words— "Cover up thy deceased husband's body with flowers. Then the flowers only will fade and not the body. The (king's) Jiva without quitting the body will rest in the golden harem. Then resting on the arms of the king, thou shalt assuage thy grief." So saying, Saraswati vanished from view. According to the words of the "Voice of Silence," *viz.*, Saraswati, Lila buried her husband's body amidst flowers.

Then fainting at the separation from her lord, Lila contemplated internally upon Saraswati who, no sooner appeared before her than she addressed her thus—"I can no longer endure the parting from my lord; thou shouldst take me soon to where he is."

Thereupon Saraswati said thus—"Of the three kinds* of Akaśa, *viz.*, Chit-Akaśa, (Chidakas or Spiritual Akaśa), Chitta-Akaśa, (or mental Akaśa) and Bhuta-Akaśa (or elemental Akaśa),

* These three kinds of Akaśa correspond to the three halls or bodies referred to in our books, *viz.*, the Kârana, subtle and gross.

Chittakaś is that intermediate state in which the mind is, when it flits from one object to another in the elemental Akaśa of objects. When the hosts of Sankalpas (in us) perish, then it is that the light of Chit will shine in us which is quiescent and immaculate and manifests itself as the universe. If one becomes convinced of the unreality of the visible objects, then, through that Jnâna, he will attain at once Chidâkaś. Mayest thou attain through my grace that Chidâkaś." Through this blessing, Lila went into Nirvikalpa Samâdhi and was able to escape, like a bird from its cage, out of her body which is generally replete with stains and desires through the longing mind. There in the heart of Jnâna-Akaś (or Chidâkaś), she saw, in a large town, a much beloved valiant prince sixteen years old, reclining on a soft cushion and surrounded and extolled by innumerable kings, women of intense desires and the four-fold armies. Having recognized him to be her dear lord, she entered the king's synod which she found graced on the eastern side by Munis and Brahmins well versed in Vedas, on the southern side by handsome ladies, on the western side by kings, and on the northern side by the four-fold armies and others. Then having visited many fertile tracts of earth, hills, cities, towns, many holy rivers and others, she, sparkling like lightning, returned unto her abode and entered her body lying entranced in her harem, where she contemplated with great love upon Saraswati of white complexion.

Having saluted Saraswati who made herself visible as seated in her supreme throne, Lila questioned her thus—"How is it that my lord even after his death, has subjected himself to another Amurtha (formless) creation which is as illusory and bondage-giving as the present state? Please remove my doubts with reference to this, so that I may know the real truth."

To which Saraswati replied thus—"The original evolution of the supreme Brahmin differentiated out of the one Jnana-Akas brought about in its turn through delusion of (mental) regality the Padma creation and thus it is, a fresh creation arose. Similarly has thy husband now a second birth as Vidûratha. Therefore after giving thy ears to what I am going to relate to thee, thou shalt

have thy doubts therein cleared by me. In the stainless and immaculate Chidâkaś, there is, on one side of it, a Mâyâvic dome. This vault is covered by countless peacock's feathers, *viz.*, the immeasurable Akaśa. On its golden pillars, large and small, *viz.*, Mahameru, are engraved the picturesque beauties of Indrâni and others, the spouses of Indra and the regents of the quarters. On one side of that dome are hillocks called (the elements), Prithivi (earth) and others as well as the tiles called the seven mountains. It is the seat of the residence of the revered and old Brahma surrounded by his sons,* Marichi and others full of desires. It is ever reverberating with the songs of Devas, roving on their beautiful vehicles which songs vibrate from the Vina (flute) of Akaśa. It is ever resonant with the buzzing sounds of the gnats of Siddha hosts living in the Akaśa. It resounds with the never ceasing sound arising out of the strife between Devas and Asuras, the mischievous imps of great egoism. It is, in such an incomparable Mâyâvic dome, that there was a town called Girigrâma in the midst of a certain tract on one side and that, in a certain spot of that dome. That town was a fertile tract boasting of the possession of hills, rivers and forests. There lived in it a great Brâhmin householder who had sacrifical fire and was well versed in Śâstras and Dharmas, away from the reach of kings. He equalled Vasishta in beauty, wealth, age, humility, actions, and education, but could not be called Vasishta himself in real knowledge. In name at least, this Brahmin may be called Vasishta. The name of her who worshipped his feet (as his wife) was equal unto Arundhati but had not her knowledge; yet she passed by the name of Arundhati. The wife of Vasishta was this lady on Bhuloka (earth) but the true Arundhati in Devaloka. No compeers to these two ladies could be found in all the three lokas.

"While this Vasishta, the lord of the above mentioned Arundhati, was residing with her in the valleys, a crowned king came to the forest there on a hunting excursion along with his retinue. The Rishi saw them and reflected within

* Marichi and other Rishis are associated here with those of desires, in accordance with the doctrine of "The Secret Doctrine" which calls them as Barhishads yielding to humanity their bodies of desires.

himself thus—'The wealth of kings is indeed beneficent and enviable. When shall I be able to be the ruler of the earth with retinues encircling me and with Châmaras (chowris) waving? When shall I be able to reign triumphant as a monarch, having all under my sway and be locked in the embrace of sweet females of beautiful breasts bedaubed with red ointment?' From that day forward, Vasishta was seized with intense desires and though, in eager anticipation of the realization of such desires, he went on performing Karmas regularly. Dotage having come upon him like the frost upon a lotus, his lady implored me for aid like yourself and was blessed by me with the similar boon of her husband's Jiva not leaving her house. The Brahmin, Vasishta expired thus with his longing after regality ungratified. Thus was he of the nature of Jiva-Akaś in his house.

"Through the Sankalpa of the mind which led, into the pleasures of regality, Vasishta who was originally of the nature of the Jnâna Akaś, he became a King. In that state, after his wife found him dead who was a Brahmin of great Tapas, there arose a two-fold thought in her of leaving the corpse of her husband's gross body and joining him in his subtle body. While the Brahmin's sons, house, lands, forests, mountains, and others were thus (in the gross state), his Jiva was living separate for about 8 days and was of the nature of Chidâkaś in that very house. In your former birth, this Brahmin of your husband was a king. Then you were his wife, going by the name of Arundhati of peacock-like gait. Both of you who reign here as husband and wife, like the loving fresh Chakravâka* couples or Parvati† and Paramêswara, living on the left side of the earth are no other than Arundhati and Vasishta. Therefore, oh Lila, who has a face like unto the waxing third moon, the first creation as a Brahmin when regality was longed for, which I described to you before is itself illusory. Likewise is this Padma creation. Even the third creation of Vidûratha birth which you were a witness of, is also unreal, like the reflected image in water." So said Saraswati, the world's mother.

* Chakravakas are a species of birds. † Siva and his wife.

On hearing these words, Lila questioned her thus—"Oh Goddess, thou hast uttered untruth only. How can thy words hold? Where is the Jiva of the Brâhmin that lived in this house? Where did we, who separated here, meet together? How did those who were in the other world as well as its hells, the ten quarters* and others join together and come to this pleasant habitation of ours? Is it possible to bind the infuriated Indra's elephant within a part of a mustard seed? Will the Mahâmeru mountain enter a lotus seed and be crushed by a small bee sitting over it? Will the lions be vanquished in a war with the angry paltry gnats and then enter an atom? All thy words are as incredible as these and will not fit in with truth."

To which the Goddess replied thus—"I never told thee an untruth. I will now explain thee how my words are true. Persons like myself will never derogate from the laws of Eswara but will hold to them as the true ones. The Brâhmin's Jiva lives invisibly in his own house in the city. All his kingdom and Padma regality are of the nature of Jnâna-Akaś only. Now, Oh Lila, with eyes bedaubed with black ointment, Vasishta of the nature of Chidâkaś, when he became overjoyed (with the sight of the king), saw all these things in the Manas Akaś. This old thought (or creation) of Vasishta without manifesting itself as such to thee now appears to thee as different (as Padma creation). Just as the many events of the Jâgrata (waking) state are not enacted in the dreaming state, Padma creation and its thoughts do then predominate without the reminiscences of the Vasishta state. Out of the above mentioned all-pervading Jnana-Akaś shining through Sat which is its own power and form part essence of that (Jnâna)Akaśa arose this terrible universe through the Sankalpa of the mind, like an image reflected in a glass. All the shining universes will be latent as light within the Jnâna Reality which is the illuminated supreme Atom. Therefore it is that the abovementioned earth and others of the Brahmin will manifest themselves in (and out of) Jnâna. Now thou shalt know all these directly." So said Saraswati, when Lila asked her—"It was stated by

* Besides the eight principal and intermediate quarters, the Nadir and the Zenith are taken into account.

thee, that the Brahmin expired on the eighth day. That period passed with me as milleniums. Please explain this to me." Then the goddess continued thus—"Just as space, which, as mentioned before, is nothing but a play (or mode) of consciousness, is not all-pervading and hence not real, so also is time. As it is the Jnâna light alone devoid of the modifications of Mâya, that manifests itself as time and space, hence there is no such thing as the limit of time or space. Through the illusion of death, the body became entranced for a moment and the Jiva parted from it. Becoming oblivious of all the thoughts of its former body, it is filled with the thoughts of this life only. It is only when the Jiva revives from the fatal trance of such false conceptions as 'I am greatly supported by these,' 'My body is getting fat,' 'he is my parent,' 'I am going to die in so many years,' 'My relatives are augmenting in number,' 'this is my beloved seat' and so on—it is only then that the Jiva will begin to know its real state. Therefore thou forgottest all about thy former birth, remembering only this birth."

After Saraswati had finished these words, Lila said—"Having been blessed by thee with Divine vision, I have understood all things truly. Now to gratify my desires, please show me the abode of Vasishta and others."

To which Saraswati of the form of Vedas thus said—"This gross body of thine bred out of Karmas is an impediment in the way of thy getting such knowledge. If thou shouldst become entirely oblivious of thy body and know thyself as distinct from it and then become of the nature of Pure Bliss Enjoyer that is also Jnâna light and Sat after being cleansed of all Maya impurities, then thou shalt be able to visit the hallowed Seat. Thou shalt then know, with delusions off thy mind, that Brahman only is thyself and all the universe, like one gold converted into many ornaments. It is not the worldly desires but the pure Vâsanas that tend to develop the true Jnâna. Thou are not yet bereft of the easily performed (or the desires for) worldly objects. Therefore it is not possible for thee to attain it. Persons like myself can easily get into the pure Brahman. But those who are like thyself, have a subtle (lunar) body of the nature of

mind, replete with desires and hence it, in turn, generates the gross body. Just as a snow ball melts with the rays of the sun and is converted into water, so thy gross body will be changed permanently into the subtle body through development of the true Jnâna and the abandoning of the Vâsanas. This is the Jivanmukti state. Then the all-full Jnâna alone will prevail in thee. Therefore thou wilt have to perceive the former creation through thy original subtle body (of Ádhivâhya), after stopping (or entrancing) then this body of thine."

When Saraswati had blessed her thus, the latter asked the former as to the efforts that should be made to realize that end. To which Saraswati replied thus—"Those only can cognize experimentally the higher states who have developed in themselves the processes of Śravana (hearing and study of spiritual books), Manana (contemplation) and Nidhityâsana (reflection from all standpoints), uninterrupted bliss arising through concentration upon that ancient (one) Principle, renunciation of all, non-desires, and the intense reasoning practice followed through the path of Vedas that this great world is not ever-existent. Those only are in that path of Brahman, who are ever engaged in the intense practice of deriving bliss through the certain knowledge that the universes, which are no other than "I" or "It", do not really exist, as they did not exist from the very beginning and who are engaged in liberation, through such knowledge, free from the seer and the visual and from the enemies of love and hatred. After one is convinced that that knowledge which renders itself oblivious of all the visibles is the true one and the obtainer of Atma, ceaseless endeavours in the certainty of Brahman is alone Salvation. With such a practice, the pure Jnâna will dawn."

Saraswati and Lila who had thus conferred together that night, went into Swarupa Samâdhi free from the trammels of their body and remained motionless. In this state, Saraswati shining with her former Jnâna body along with Lila with her newly assumed Jnâna one, rose up high in the Akaśa, as if 10 digits high. Having penetrated far into the Akaśa which is like an ever-ebbing great ocean at the time of deluge, they observed there the following. In the immeasura-

ble, transparent and subtle Chidâkaś replete with the bliss arising from zephyrs, there were to be found the hosts of Siddhas who journeyed fleeter than wind. In it whirled, in all quarters, Râkshasas and Piśâchas as well as successive rows of innumerable yogins, having the faces of dogs, cows, camels and asses. There were also the multitudinous Dâkinis (elementals), dancing about gleefully and the white Ganga running with its speedy current. There the songs of Nârada and Tumburu were heard vibrating on their lyre in non-immured space. Clouds, as at the end of a Kalpa, rained down their currents without any noise like a painted picture. To wit, they saw bevies of fair houris collected together. Then they passed through diverse places for the immeasurable 10 Ghatikas distance, some replete with petrified sable gloom inaccessible to any and others, radiant with the lustre of Agni (fire) or the Sun journeying on his swift car. Thus waded they through the Akaśa of the three worlds, wherein abode the myriads of Jivas created by Brahma buzzing like the swarms of flies collected in a ripe fig fruit.

Then contemplating upon reaching their longed-for place, they crossed Brahma's egg and reached Girigrâma in the Loka where Vasishta lived. As the new arrivals were invisible to the menials, relatives and offsprings of the Brahmin suffering from dire pains, Lila, of Satya-Sankalpa willed that the inmates of the house should see her and her co-mate. Thereupon taking these two, who were like Lakshmi and Pârvati, to be some sylvan goddesses, the menials, &c., worshipped them and paid them proper respects. Of these, the eldest son addressed them thus—"You should lighten us of the load of grief under which we are groaning ever since the demise of our parents. Oh ladies of great knowledge, are there any results not attainable through the visits of great personages like yourselves?" Thereupon the effulgent Lila touched their forehead and relieved them of their grief. Then both these disappeared from view, from that spot that very instant.

Now that we have accomplished our object of seeing the different states of the universe according to our thought please acquaint me with thy further wish. So said Saraswati to Divine Lila, at which the latter asked the former. "How

came it that during our Samâdhi, the persons seated in the regal assembly were unable to see me whilst those in the beautiful house alone were so able ?"

Saraswati replied—"It is only through the development of Jnâna that all the dual substances in this world will become non-dual. As thou wert in possession of Jnâna (knowledge) not freed from the thoughts of "I" (or individuality), the true (or voluntary) Sankalpa did not arise in thee. Hence it was that all those in the royal assembly were not able to see thee. But then in the second case, with the possession of the true Jnâna divested of all thoughts of individuality, thou created the conception of "I" through thy own Sankalpa and it was only then that the sons, &c., did see thee."

Then Lila overjoyed gave vent to the following words—"Through thy grace, Oh Saraswati, I have known all my former births as clear as daylight. I have cleansed myself of all sins arising from the three gunas. After being differentiated as a separate entity out of the one Brahman, I have undergone different births in 800 bodies.* Like bees in a lotus flower, I have been inhabiting the many worlds created through Mâya-Vikalpa (or the modifications of Mâya). I was born as a Vidyâdhara lady and then as a human being through the force of Vâsanas. In another loka of Mâya-Vikalpa, I went through a series of births in the different bodies of Indrâni, a huntress clad in leaves, a bird rending the snare it was enmeshed in, a king of Sourâshtra country and a musquito. Thus have I been whirling in many births, and having been tossed too and fro in the clutches of Mâya, like a straw in ocean waves, I have now been landed safely on the shore of Mukti (Salvation) through thy aid." Thus did Lila eulogise her and both then mounted up the Akaśa.

Passing through the Akaśa by dint of Yoga power, they went to where Padma was and saw his body. After that was over, they went to where the king Vidûratha was, who was the second incarnation of king Padma. At this juncture, both these peacock-like ladies observed the incomparable king of Sindhu of tremendous prowess march against Vidû-

* The number above given tallies nearly with that given out in the Theosophical literature by Mr. Sinnett.

ratha. A fierce war was waged between the two armies, striking terror into the heart of Death even. Vidûrathâ's innumerable army was reduced by the enemy to an eighth of its original number. Then the sun disappeared from view, as if afraid of either this terrible war or the mountain heap of carcases. With the setting in of intense darkness, both the armies ceased to battle. With the disappearance from the field of the enemiés' hosts, king Vidûratha returned with a broken heart along with the shattered remnants of his army to his own palace. Whilst he rested upstairs in sleep, Saraswati and Lila came up to where he lay. Being quite refreshed by their Tejas (radiant effulgence) which was like the nectary rays of the moon, his lotus-like eyes began to bloom and beheld, before him, these two ladies whom he saluted and eulogised.

Then in order to acquaint Lila with the glorious lineage of this race, Saraswati willed that the minister lying hard by the king should wake up from his deep sleep. Instantaneously, the minister shook off his lethargy and seeing Saraswati saluted her. At which she asked him to trace from the beginning, the history of the king's family. The minister then began thus—"In the race of Manu Vaivaswata,* the most esteemed of kings, there was born a king of the name of Kumbaratha (or Kundharatha) who had a son Bhadra-ratha, the king of kings. The last had in his turn Akhila-ratha (or Viswa-ratha) as son and through him a grandson by the name of Manoratha. This grandson brought forth Vishnu-ratha who, in his turn, had as his offspring Brihadratha. This last king, had, in his line of descendants, Sindhuratha, Sailaratha, Kâmaratha and Mahâratha, till at last the last king Maharatha begat, in this place, the present king of kings, Vidûratha. The mother who begat the present king, went by the appellation of Sumitra. His father, having controlled his mind, abdicated his kingdom in favour of his son, then 10 years old, and led the life of a recluse in the forest. Now Vidûratha, our king, reigns with perfect justice".

As soon as the minister had finished these words, Saraswati, in order to enable the king to easily know the events of his former births through his Jnâna (spiritual) vision,

* The Manu of this Manwantara or Round.

touched lovingly, with the palm of her hand, the king's head and blessed him with Divine vision. Whereupon the gloom of Mâya that had obscured his mind like a great antagonist flitted away from it and he was able to recognise himself in the previous body of king Padma sporting with Lila. Then the pleasant sensation of marvel and joy arose in him, the former on account of the diverse workings of Mâya, and the latter, since the knowledge of Mâya he derived through the grace of these, the (world's) mothers. With these thoughts in his mind, he wore their feet on his head and said—"In the one day that passed from the extinction of my former body up to now (as seen through my Divine vision), I have spent 70 years with this my present body. I have also known all the events that transpired during that period. Whence are all these curious anomalies of Mâya ?"

Thereupon Saraswati of the form of Divine grace vouchsafed the following reply—"The trance called Death is always accompanied at that very spot and in that very instant, by the great delusion of re-births (and *vice versâ*). Now the conception of the duration of 70 years arose only through the delusion of the Karmas performed by thee, while in life. Know therefore and perceive for thyself that when thy mind was rendered immaculate like Akaśa free from all illusions, such conceptions of time vanished, (as all conceptions of time arise through the vikalpas of the mind only). They (the events of 70 years) are only like long-drawn dreams of many events enacted in one Muhurta (48 minutes). Even our life during the waking state appears prolonged in diverse ways through the many unreal events performed. To tell thee truly, there is no such thing as births or deaths to thee. Thou art the true Jnâna alone. Thou art the eternal supreme Seat. Hence though seeing the whole universe, thou seest it not. Being of the nature of all, thou art shining through thy wisdom in the Atmic Reality. The old adage runs to the effect that a non-lisping baby, which is obsessed while in the cradle, will be freed from such possession in the crematorium only. Similarly is the Ajnâna (illusion) in man ; and to the ignorant full of this painful Ajnâna, the universe appears to be real. Persons ignorant of gold will assert an ornament made of gold to be the former

alone and not the latter. Likewise, persons devoid of spiritual vision will maintain this universe to be the inert one only, (and not spirit, the seer free from the seen). Know also all the universes, arising through the egoism of "I" and "mine," etc, to be nothing but a dream and the different objects seen therein to be as illusory as things in a dream. Such objects and universes are no other than of the nature of that Jnâna (Reality) which is all permanent Param-Akaś, actionless, full, vast and immaculate. It is the one reality which, being all and having all with the different Śaktis (potencies), manifests itself, without being diminished thereby, in different forms according to the fructification of time and Karmas. Through Lila, I have initiated thee into the mysteries of the true Jnâna state. Thy mind has been illumined through the undecaying Tatwa (Truth). Therefore we shall depart."

After reflecting well upon the enjoyment (of bliss) into which he was now initiated, Vidûratha remarked thus—"Even persons coming to me for aid are accustomed to receive at my hands whatever they long for. Therefore is it surprising for me to attain any object of my quest at the hands of you both who are like fresh Chinthâmani* ? When shall I be able to resume my former body of Padma ?" To which Saraswati replied thus—" You will perish in this war and with your death, you will resume your Padma body." Here a herald came in with the following announcement to the king.—"An ocean of army is discharging showers of arrows at us, and our town is reduced to ashes through the enemy's flames. Oh puissant king, I have to announce to thee these painful tidings." While the information was thus being given to the king, his ears were deafened by the terrible sounds of the enemy's hosts which made the hearts of all in the three worlds to quail. The cries of shrieking roving townsman collided with those of the enemy and rent the air like a thunderbolt. The hissing flames which were like Vatava Agni, enveloped the whole welkin with its volumes of smoke. Thus all eyes and ears ceased to function and the whole town became nothing but a heap of ruins. All these

* This is a stone supposed to yield anything the possessor of it thinks of.

devastations were personally witnessed by Saraswati and Lila, the king and his minister. At this time, the queen of the king Vidûratha, came to where her husband was with great trepidation and giddiness. Her handmaids who accompanied her, apprised the king of the fact that all the damsels and wealth in the palace were being ravished and ravaged by the foe. Hearing which, he entrusted his wife to the custody of those near him and sallied forth for war.

Now Lila, the spouse of Padma was extremely surprised to find Lila, the spouse of Vidûratha, an exact counterpart of herself, like an image reflected in a glass. Thereupon she queried Saraswati as to how it was she was re-duplicated afresh? The moon-coloured Saraswati cleared her doubts in the following manner—"Actuated by an excessive love towards thee thy husband Padma thought, at the moment of death, of enjoying thy company without being ever separated. Accordingly he was able to get thee here. Whatever is thought of by one at the time of his agonizing death, that will be realized by him afterwards. Will a glass reflect other than that which is placed before it? Inasmuch as death, birth, mental delusion, the waking, dreaming and dreamless states are all one, not being in another as its cause (or each of them not having another as the cause), all things that are and that are not, are of the nature of delusion only and hence increase beyond number. Now the stainful enjoyments are of two kinds. Please hearken to them. Some experiences arise as the result of former ones. Others arise newly, being entirely different from the previous ones. Hence, as in the former case, the new Lila with all your former form, observances, race and conduct of life, appeared not different from you like your shadow. It was through the thought of the king, that she was moulded unto her present form like yourself. Vidûratha will perish in this war and then assume the body of Padma."

So said Saraswati, when the new Lila submitted thus—"Oh thou, who seemest to be Saraswati herself whom I adored in former times, please confer on me the boon that, in the event of my partner perishing in this war, I may live in this body of mine along with him wherever he is." To which Saraswati nodded assent.

Again the old Lila questioned the Mother of Vedas thus—" How was I able to journey to the higher Loka and the supreme Girigrâma with the aid of Adibhoutika body only and not with the Ádhivâhika body (while the new Lila was blessed otherwise)? " To which the goddess replied thus—" I never give anything (without any cause) to any person. People get all things according to (or as the result of) their thoughts. You thought of (acquiring) Jnâna before and implored me for it and I gave you therefore the Divine Vision longed for by you. This damsel, your shadow, prompted by excessive desire asked of me another boon which was, as promptly, granted. All men through my grace get whatever their minds long after."

With a terrible angry face, the valiant Vidurâtha mounted his car, marched into the field of battle with his multitudinous host and attacked his enemies so furiously as to drive them into the path of Death. Both the Lilas of undying affection for their Lord and yet in anticipation of his death addressed Saraswati thus—' Oh mother, how comes it that in spite of our Lord's dauntless courage and your grace, our husband should die so soon in this war?" Saraswati replied—" As the learned Vidûratha longed after the higher spiritual state, he has to merge secondless into the supreme Seat. This king of Sindhu who has come to oppose him will gain the day over Vidûratha in accordance with my mandates at his propitiation of myself and will become a king." Whilst these were discoursing thus, the day broke and the battle field on both sides became completely void of all its living contents. Then both the kings alone survived and took up their bows and filled the sun, the moon, the quarters and the welkin with showers of arrows. The arrows hissing flames everywhere, it seemed as if the end of the Yuga was approaching. Then Vidûratha was left alone without his car and driver. His bow was unstrung; his diamond armour was shattered to pieces by his enemy's semi-circular arrows; all his limbs were rent asunder and thrown promiscuously; and then Vidûratha's trunk came flat upon the ground. Whereupon the new Lila addressed her of the white lotus thus—" My husband is about to breathe his last; please allow me to join my husband." Saraswati having pre-

pared the way for it, the new Lila became light and ascended the Akaśa. Having crossed one after another the Mandalas (spheres) of clouds, Vâyu, the hot Surya (Sun)and Nakshatra (stars) and then Satyaloka and other divine lokas and then breaking open the Mundane egg and piercing through the septenary veils of (Ap) water and others, she reached soon the immeasurable and endless Reality of Chidâkas at last. There she went into the harem where Padma's dead body was lying, after crossing the Jnâna-Akaś with its Ávarnas (veils) in the midst of the many mundane eggs which are as innumerable as the fig fruits in a fig forest and which are uncrossable even in a long time with the speed of Garuda (eagle). Concluding that the dead body covered up with flowers, was her Lord's and that some how, through Saraswati's grace, she came ahead of him, she sat beside his body and fanned it gently.

While so, the Jiva of king Vidûratha was winging its way in the Akaśa and without noticing the two ladies of Saraswati and Lila of Divine vision who were going behind it, reached the recess where Padma's body was lying. There these two ladies accompanied it and saw the new Lila before them. In the golden dome, the Jiva of Vidûratha was arrested in its progress and prevented by Saraswati from getting ingress into the body of Padma. Then the old Lila looked about for her former body and not finding it there, asked Saraswati as to what became of it. The goddess replied thus—"When you fell into a profound trance of meditation, the ministers taking you for dead have disposed of it by consigning it to flames. If you stay on earth with Ádivâhika body, then it will only revolutionize the world with wonder that the deceased Lila came corporeally here from Devaloka. And as you have divested yourself of all Vâsanas in this your Ádivâhika body, it is but right that you should abandon that Adibhoutika body of yours." Saraswati then willed in her mind that the new Lila should see her. Whereupon the latter was like one who had discovered the hidden treasure of a long lost personage and then saluting Saraswati by falling at her two feet, eulogised her.

The two Lilas* bearing thus the company of Saraswati, the latter let slip the grip she had on the Jiva of Vidûratha which therefore entered into the nasal orifice of Padma's body in the form of Prâna and permeated the whole parched up body. Whereupon blood began to circulate freely throughout its fleshy tenement and the deceased king woke up, rubbing his eyes. With a thundering noise, Padma asked the bystanders who those were, that were there. Whereupon the old Lila prostrated herself before the king and saw that she herself was the wife congenial to him, that the new Lila was the offspring of his mind which thought of a form similar to hers and came to enjoy with him, and that the third personage was no other than the immaculate Saraswati.

After she had pronounced these words, Padma fell at the feet of Saraswati who, laying her beautiful hands on the head of Padma, blessed him with a long life with his wives, an exalted fame and an ever increasing wealth in order to render people happy by extirpating vices and peopling the world with the great wise men. With these words, Saraswati withdrew unto her silent abode, when the king praised her with the following words—" May Saraswati, the Goddess, who presides over the tongues of all men and the departments of all knowledge, prosper long in this world." Then the Emperor Padma along with his wives wielded the sceptre over the earth for 80,000 years. With the blessing conferred by Saraswati, he shortened then and there the seven kinds of births and attained on earth the *Jivanmukti* State. At last he attained the state of Videhamukti which never perishes, even though great Kalpas come to an end.

THE STORY OF KARKATI.

Summary.—Having shewn fully that the universe is nothing but a diversity of Maya, being in its true state but Chaitanya (consciousness) *per se*, which fact can be perceived through Divine Vision, the author in this story gives out the play of that Chaitanya in the present state.

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* It is thus clear that the two Lilas represent no other than the astral and the physical bodies of beings which are counterparts of one another.

Now that thou hast heard the story of Lila which removes all belief in the reality of the visibles, know that Brahman alone is that which is the non-dual one and which is Sat, Chit and Ananda, but which manifests itself as this paltry universe. Therefore shake thyself free from this terrible burden of a universe subject to destruction. Know also that the eternal supreme Jiva is no other than the Light of Brahman, shining steady and quiescent like a lamp in a windless place or an ocean without waves and being, like Brahman, above speech, all-pervading, all-full, transcendant, immaculate and indescribable even by the cognizers of that Sat. Like small pieces of wood, which by attrition generating a little fire, expand into a vast flame, Jiva through its manifold experiences of many objects generates in itself the differentiated concepts of "I," &c. Through its Sankalpa, Ahankâra, is engendered, and by virtue of this Ahankâra, different names such as Chitta, Manas, Prakriti, Mâya and others have been super-imposed, by the wise, upon this all-full Jiva. This Manas which expands through Sankalpas and Vikalpas is generated thus with Brahman as its cause. All the universes which appear only through Manas are no other than its modes. Alone the ocean of Jnâna shines with its countless grand waves of Vritti-Jnana (or mental modifications). The universe appears to be real through Manas only. This reality is only like a dream extending over a long period.

Like the conception of a thief, arising out of the want of true knowledge, in a log of wood (lying by the wayside in a dark night), the conception of the reality of the universe arises in the absence of the knowledge that all is Brahman. Just as there is no difference between Jiva and the imperishable Brahman, when one forgets all about them, no difference at all there is between Jiva and Chitta. Similarly there is not the slightest difference between the ephemeral Manas and the universes. Now hearken to the story of a powerful Râkshasa woman who lived in days of yore and questioned another through her ripe intelligence and then it will relieve thee from all thy doubts.

She lived on the northern slopes of the Himâlayas and was called Karkati. Being a Râkshasa lady, she was large-mouthed, crescent-teethed and lightning-eyed. It seemed as

if the sable rocks themselves yielded their contents to frame her hands and legs wherewith to move and act. Her smile was like a thunder clap. Her eyes whirled in their sockets, like the finny creatures that circle round and round but do not run away. Her two thighs which were like big date trees supported a huge cumbrous body. Her nails able to pierce the clouds were of adamantine density. She afflicted the minds of all creatures on the face of the earth with her insatiate gastric fire of hunger which was blazing day and night like the Manwantaric flames. Even should all creatures of Jambudwipa fall a prey to her capacious stomach, she would yet find them a scanty meal, like an ocean in spite of its receipt of river-waters, and crave for more. Her gastric fire would be but slightly appeased like an autumnal heat with slight showers. Now she wanted to appease this fire without any injury to herself and so made Tapas by propitiating Brahma for aid. For this purpose, she resorted to the Himâlayas and having bathed, stood on one leg on the ground and concentrated her eyes upon the sun shining in the sky. After she had passed thus a painful Tapas for 1,000 years, the Lotus-seated Brahma appeared visibly before her. Are there any objects which cannot be acquired in this world even by the vicious through the performance of rare Tapas? With the arrival of Brahma before her, she made obeisance to him mentally without stirring from her spot and reflected thus—"In order to assuage my ever-increasing fire, if I transform myself into the form of an iron-like Jiva-Suchika (living needle), I can enter into the bodies of all in the world and consume as much food as I require." Whilst these thoughts were revolving in her mind, Brahma asked her the object of her wish. Karkati replied thus—"Oh Lord that favorest those, thy devotees who contemplate upon and praise thee, thy servant wishes to become a Jiva-Sûchika."

Thou shalt become Sûchika having the prefix Vi attached to thy name and hence be called Vishûchika*. Thou shalt afflict those who feed themselves on unwholesome food, who betake themselves to vicious courses, who are

* Vishûchika is the desease called cholera. The word is compounded of Vi and Suchika. Sûchika is from Sûch—to make known.

ignorant or ferocious, who live in insanitary places, and who are wicked. Thou shalt commingle with Prâna Vâyu in the heart and afflicting people with the diseases Padma, Pleeha* and others shalt be (the disease) Vishûchika. Thou shall enter both Saguna and Nirguna† people. But in the case of entry in Saguna men, to remedy the above disease, the following Mantras‡ will have to be uttered, *viz.*,

ओं, ह्रां. ह्रीं. श्रीं. रां. विष्णुशक्तये. नमोभगवति.विष्णुशक्ति एहि एतां. हरहर. दहदह. हनहन. पचपच. मथमथ. उत्सादय उत्सादय. दूरे कुरुकुरुस्वाहा ॥ विषूचिकेत्वं हिमवन्तं गच्छगच्छ. जीवसारचंद्रमंडलं गतोसिस्वाहा ॥

The reciter of the above Mantra should write it on the left hand (with the left) and should pass it (the left hand) over the body of the diseased person. Then he should contemplate upon Karkati, who is crushed with the pestle of the Mantra and hence angry, as having departed for the Himâlayas. Then he should regard the diseased person as bathing in the ambrosia of the moon and as free from diseases, mental or physical. Being pure and having duly performed Áchamana (sipping water) with all his senses under perfect control, he will destroy all Vishûchikas through the due performance of the above mentioned means."

So saying Brahma vanished from view, whereupon this mountain-sized personage reduced herself to the size of a Jiva-Sûchika and entered into the minds of the ferocious as well as the timid in order to make them perish. Having entered in the form of Vâyu within all Jivâs in earth and in Akaśa, she fed upon all their lives in the form of Jiva Sûchika and Vâyu-Sûchika. Surfeited with such an enjoyment, she exclaimed—" Whirling and making me despondent, my de-

* These are splenetic diseases.

† Saguna men are the wise while Nirguna are the ignorant.

‡ This is the Mantra to arrest cholera. Excluding the Beejâksharas such as Om, &c., the meaning of the Mantra is thus—Oh Vishnu S'akti, fit to be worshipped, prostrations to thee; please come here, take her, take her (Vishuchika); burn her, burn her; kill her, kill her; cook her, cook her; churn her, churn her; destroy her, destroy her; drive her, drive her; Oh Vishuchika, go away to the Himâlayas; oh the essence of Jivas, you are of (or go to) the sphere of the moon."

sires do make even the needle to wear away and making me giddy, do destroy me. Away with these desires of mine ! With a cruel heart, I have afflicted many lives in vain. Therefore, I shall divest myself of all desires and perform Tapas in the Himâlayas." So saying, she gave up all fluctuation of mind, devoid of any longing for objects. Thus a thousand years passed, purifying her of the two-fold Karmas, (virtuous and sinful).

While thus, she was engaged in spiritual contemplation with an illuminated mind, free from all the pains of love and hatred and slighting this universe, the all-full Jnâna dawned in her mind and therefore Brahma came voluntarily to her and imparted to her the following truths : "Thou hast attained the Jivanmukti state. Thy mind has been quite illumined ; yet thou shalt be in thy old form of a Râkshasa lady and support thyself on earth in the bodies of persons without Jnâna as well as the cruel and the base. Happiness thou shalt enjoy thus." With these blessings, Brahma disappeared.

Contemplating upon Brahman alone as the non-dual one and as the All, she rested in the actionless seat of "That." After remaining thus in Nirvikalpa Samâdhi for a very long time, she returned to the normal state and with infinite bliss, commingled herself with her mind. Instantaneously the thoughts of her old hunger revived. And as the conception of "I" is incidental to this body so long as it exists in the universe, she resolved upon tasting flesh, the food peculiar to Râkshasas. Then exulting as nectar in the consumption of the body of the ignorant as directed by Brahma, she retired to the slopes of the Himâlayas and reached the country of the hunters. While she was dwelling in the forest there, a king chanced to go to it along with his just minister. Then the night was enveloped with such an intense gloom as not to be dissipated by the light of even sun, moon and Agni (fire combined together. Fearlessly did they perambulate together on such a night, scaring away Pisâchas and other mischievous imps.

So soon as Karkati saw these two passing in the forest, she reckoned upon a good repast in them. At first, she thought that they were ignorant persons without true Jnâna and as such were productive of pains both in this and the

higher worlds as also everywhere. On further reflection, she soliloquised to herself thus—" According to the direction of Brahma, those who are not content with any things that come in their way are of weak minds only. On the other hand, will any one be so foolish as to injure those who are of illuminated mind and good qualities? Besides, will such virtuous persons suffer thereby? Such Illuminatii will be of undying fame, long life, and impartial bliss, worthy of being venerated by all. As they are more endearing to one another in their ranks than even their own lives, they will, even at their own risk, protect another amongst themselves. They have even the power to make their devotees get into the good graces of Yama and thus overcome him. While even a Râkshasa lady like myself goes the length of worshipping the wise, who else will not do the same, like a fond dog? Like the full moon which protects this earth (and makes it appear gay), the wise will gladden the hearts of those visiting them. Persons not associating with such wise men will debase themselves and be but as men dead; otherwise they will attain the good effects of Moksha and others." Thus therefore she came to the conclusion of testing them as to whether they were Jnânis or not.

With this purpose, she roared aloud (unperceived) in the Akaśa outvieing the thunder-clap with the following words—" Oh ye who resemble the sun and the moon in the ineffable forest of Akaśa, showering rain like clouds, Oh ye who are like the countless hosts of vermin writhing and perishing underneath the dark and terrible stone of Mâya, have ye come here simply for the purpose of falling a prey to me this very instant? Ye seem to me to be the wise ones, and yet it strikes me ye belong to the other class also. To which class then do ye belong?

At which the king thus addressed her—" Oh Râkshasa lady, ever prone to injure all creatures, hear me. But where are you now? We listened to all the sounds you uttered like the buzzing of a young bee." Thereupon the lady exclaimed " well done" and laughed aloud, standing before them. The king, observing her large form through the intense lustre of her large teeth, was not in the least appalled at the sight and said to her thus—" Do not open wide agape your capacious

mouth like the Minâka (mountain) and afflict yourself thereby. Whatever may be said by persons, who do not long after the fruits of actions, that such fruits are baneful and do not really exist, the light-minded are ever engaged in such light ones only; but the wise of great quiescence are bent upon the transcendant spiritual actions through their subtle intelligence. Our valor is such as to blow away, like musquitoes, persons of vicious proclivities like yourself. Therefore abandon all your impetuous foolhardiness. Please apprise us of your real intentions. We are able to confer, even in dream, any objects begged of us through intense desire by any person approaching us then."

At these words of the king, the lady came to understand that they were persons of unlimited Jnâna, knowledge, power and quiescence of mind. Then in extreme marvel at their noble words and stainless truth, she muttered to herself thus —" A stainless mind can be judged through speech, face and eyes. Through those expressions, can their opinion also be well gauged. Those whose doubts (about the higher spiritual path) have not been cleared along with the love of wealth, should be classed under the inferior class of the ignorant." Then addressing these two grandees, she queried them as to who they were.

The minister replied thus to the questions put by Karkati— "(Pointing to the personage near him), he is the King of hunters and I am his Minister. Nightly do we patrol everywhere to punish the vicious and protect the virtuous. On that mission it is, we have wended our way thither."

Whereupon Karkati said thus—" With the counsels of a wicked minister, a good king too is turned into bad ways; even a bad king becomes virtuous, if counselled by an honest and virtuous statesman. Conversely, a wise King generates a good minister. Therefore when a king is counselled by a statesman of great discrimination, what blessings will he not achieve? As is the king, so will be his subjects. Those only are qualified to be kings or ministers who have developed nobleness of disposition, equal vision over all and a profound study of Jnâna works. Otherwise they are not worthy of discharging such duties. Therefore, if you are not well versed in these Jnâna books, you will have to reple-

nish my stomach and thus forfeit all chances of enjoying your youth. I will now enmesh you both, who are like two lions, in the cage of my questions. Now try to unlock their portals with the keys of your discrimination. Else, you will not be able to outlive that period." On the King asking her to state the questions, the lady rained her queries on them both like ambrosia. Muni Vasishta continued—Oh Râma, listen attentively to the questions proposed by the Râkshasa lady. They are the following:—

(1) What is that atom which is the cause of the origin, preservation and destruction of the myriads of heterogeneous universes springing up like so many bubbles on the surface of the ocean?

(2) What is that which is Akaśa and yet is not?

(3) What is that which, though it is unlimited, has yet a limit?

(4) What is that which though moving, yet moves not?

(5) What is that which, though it is, yet is not?

(6) What is that, which manifests to itself as Chit (consciousness) and is yet a stone (or inert)?

(7) What is that which pourtrays pictures in the Akaśa?

(8) What is that atom in which are latent all the microcosms, like a tree in a seed?

(9) Whence do all things originate, like volatility in water, being non-different from that cause like the tidal foams in the ocean?

(10) And in what will these two (volatility and water) become merged as one?

"If you are able to solve these riddles through your intelligence, then you can aspire to a seat on my head, like fragrant blossoms gracing my locks. Otherwise, if you muddle yourself over these questions through your obtuse head, you will but serve as a fuel for the gastric fire blazing in my stomach."

Thereat the minister replied thus—"Your questions point but to the non-dual Brahman. Being above the reach of mind and the five Indryas (organs), it is the endless absolute Jnâna more subtle than Akaśa and the Supreme Atom of atoms (Paramânu). Out of that Atom, all the former Mundane eggs arose and into It were (or will be) all absorbed.

Question (2). As there is no such attribute as exterior (or interior) to this all-pervading Brahman, it can be said to be Akaśa itself; but yet it is not the Akaśa of the elements, as it is pure Jnâna itself.

Question (3). As there is no abode for it to abide in, it is not limited; and yet it abides in them ever as the Absolute Sat.

Question (4). Through its relationship with many objects, it moves about; and yet it is devoid of motion, as it has no space outside of itself to move.

Question (5). As it is not possible to be known by being pointed to (as this or that), It *is* not, and yet It *is*, as It is Be-ness itself.

(6) As it is the self-shining Light, it is consciousness *per se*, and yet it is like the inert stone, since it has not the power of knowing, (being itself the All)—(also since It is that which manifests itself in the two aspects of intelligence and matter.)

(7) This is It that depicts the pictures of the series of universes in the Chidâkaś which is very subtle, immaculate and self-existent.

(8)—(10) As the heterogeneous universes are but the light or manifestation of that One, therefore nought else *is* but That; yet all the different worlds arising out of the conception of I, Thou, &c., are inseparable from It, being but Its aspect.

So replied the intelligent courtier standing by the side of his king, when Karkati became overjoyed with him and then addressed the king for a solution of her questions, in order to sound his depth of knowledge. The king thereupon said thus—"It is indubitably certain that this universe is not and it is also as certain that the partless One alone is. Now thou shalt hear an account of the nature of that one *viz.*, Brahman. The mastery of Brahman can be effected through the mind alone after abandoning its Sankalpas and Vikalpas. The origin and dissolution of this universe (which is nothing but a mode of consciousness), take place with the complete origination and destruction of the Sankalpas of the mind. Such a process is the real seat (or import) of the holy sentences in the Vedas; but yet it is exterior to them, as it is through self-experience alone that such a process can

be developed. It occupies a seat intermediate between Sat* (being) and Asat (non-being) and is the real state of the two. It is this Sankalpa of the mind that brings into play this world with all its moving and fixed creatures. Thou hast in thy questions referred to Brahman only which, manifesting itself as this universe, is yet the impartite plenum of Jnâna through its being the non-dual Principle from of old. This is the one Reality cognized by men of true love."

At these words of the king, the Râkshasa lady felt her whole body cooled as if showers of nectar were rained on it. Having steadied herself after her exultation was over, she gave vent to the following words : "Do not all men wear, as their crown, the feet of such holy personages like yourselves who have rare intelligence, like unto a Jnâna-sun, which has neither degree nor stain, neither setting nor rising? Will despondency ever rise in the breasts of those who associate with Atma Jnânis, being, as they are, invincible conquerors of Moksha-loka? Despite your acquisition of all things through Atma, please lay your commands on my head, so that I may serve you in some respect?"

To which the king said thus—"Oh wench, that is like a poisonous fruit in the forest of Vishadhruma (or the poisonous trees) of the Râkshasa race, desist from thy massacre of all lives in this world." The lady having nodded assent, the king queried her as to what such a carnivorous person, as she was, would do to appease her hunger. The lady said that she would resort to Nirvikalpa Samâdhi as she did before to alleviate her gastric fire. She remarked further that she would thus pass a long time in the state of Jivanmukti, tasting the ambrosia flowing within and then reach Vidhehamukti. Then she promised on her honor not to hurt any creatures, now that she had developed Jnâna.

While she was meditating upon beating a retreat, the king said—"We have encompassed our object very smoothly. If you will choose to accompany us to our palace and there remain as one of our family, we will bestow upon you plent-

* Here Sat and Asat mean existence and non-existence or Purusha and Prakriti. Whereas Satta is applied to Parabrahma which is Beness as opposed to being or non-being.

eously the bodies of those villains who betake themselves to murder and other crimes. So long as this body endures, thoughts and other pains incidental to it will not bid adieu to it. Therefore you can devote yourself to Nishta (meditation) after quenching the fire in your stomach with the victuals supplied to you in the form of the bodies of the vicious. Thus shall you act in this world with true love."

Thereupon the lady with great exultation walked along with the leonine King and his minister to their golden palace when the sun rose. In six days after their arrival, three thousand wretches were handed over to her by the King. Discarding during nights the resplendent form of Lakshmi with which she shone during the day in that palace, she transformed herself into a Râkshasa woman and piled upon her shoulders the ignorant suicides. Then having taken leave of the King and his counsellor, she fled for meditation to the golden Himâlaya mountains. Even to this very day, both the King and *Karkati are thus moving friendly towards one another. So said Vasishta to Râmachandra.

THE STORY OF AINDHAVA—THE SON OF INDHU OR THE MOON.

Summary.—The author, having in the previous story shewn that the light of Brahman alone is Jiva and others now gives this story to exemplify the fact that its (Brahman's) manifestation, *viz.*, the mind alone is the universe.

From the foregoing story it is evident that Brahmic Reality which is the one Truth alone is. All the visible objects do not really exist. The mind alone shines as the cause of all the manifold created objects. To illustrate this (last proposition that it is the mind which makes the universe), I shall relate to thee, Oh Râma, a story which thou shalt presently hear. Thou shalt then be impressed with the firm conviction that the potency of Jnâna alone manifests itself as this universe. This puerile Manas which ever rises and falls with the ebb and flow of desires, fancies this illusory universe to be true through its ignorance ; but if it should be informed of the real nature of this world, then it will cognize

* Karkati means a snake in one sense.

it to be Brahman itself and pains will bid adieu to such a mind. Should the mind be subject to the trammels of the heterogeneous modifications of love and other desires, then it tends to rebirth, but a freedom from their thraldom is emancipation.

Once upon a time, Lord Brahma rose up at dawn of day wishing to generate afresh a new creation, after having been refreshed by his sleep over a night (of his), when the whole creation was merged in the one Fount. For this purpose, he surveyed the Akaśa which began to prevade everywhere through his mind ; and lo, that Akaśa became filled with all kinds of motley creations. Marvelling over the event and longing to know its author, he pointed his finger at one of the suns therein to approach him and inquired of him as to the authorship of himself and all the universe. Whereupon the sun paid due respects to Brahma, and said thus—"If even you Brahma, the cause of this endless universe, do not know it, I shall try to give it out as far as I can. There is a noble country answering to the appellation of Suvarnathala* in a part of the extensive Jambhudwipa situated on the Kailâsa hills. It abounds with creations that are all thy offspring. In it, there lived a noble Brahmin rejoicing in the name of Indhu (the moon) and tracing his lineage to Kâsyappa, the Rishi. Not blessed with any offspring, he and his spouse with an agitated heart resorted to Kailâsa, the abode of Parameśwara and underwent severe Tapas, tasting water alone and being as fixed as a tree. Whereupon Paramaśiva was greatly pleased with them and having approached them, demanded of them what they wanted. With head prostrate on the ground, they entreated to be blessed with ten erudite sons to free them from all pains. The boon having been granted, both the husband and wife lived in joy and were blessed with 10 goodly babes. These babes grew up with age, well versed in all departments of knowledge. In course of time, the parents died and their sons retired to the Kailâsa hills where they began to soliloquise within themselves thus—"Shall we, to relieve ourselves from this indigency which is afflicting us, become a leader of men? As even this situation is but a paltry one, let us become a

* Lit—golden seat.

king or rather an emperor ruling over all worlds. Even this is insignificant, when compared with the status of Devendra, the lord of nine wealths. This too will not suffice us. Therefore let us become the lotus-seated Brahma wherein we can enjoy all kinds of stainless wealth." With this fixed resolve, all the ten personages seated themselves in Padma posture and with one concentrated and same purposed mind were engaged in a non-fluctuating meditation thus—"We alone are Brahma; all the creations are out of ourselves only." Thus did they pass long æons of time, oblivious of their body and immovable as a wood. When thus their mind's thoughts (were perfected and) concreted themselves (into a solid mass), all the ten became Brahma himself. Then the ten lokas* were created. Ten kinds of creations were generated by these ten personages in their Manas-Akaś. Out of the ten creations of ten Suns, I am one." So saying, he (the sun) vanished out of sight.

Said Vasishta to Râma—As all the visible universes are existent only through the expansion of this crass mind, the swan-seated Brahma created, in accordance with this law, all the worlds through his mind only.

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The Story of the Deceitful Indra.

Summary.—Having shewn that the universe is nothing but the mind manifesting as such only through the potency of Brahman, the author now proceeds to illustrate, in this story, the fact that the body with its organs, &c., is no other than mind.

The creator of the incomparable worlds and the slayer of Atma (the Real) is the mind only. The actions of the mind alone are, indeed, actions; but not so, those of the body.

In the previous narrative of the ten Brahmins related by the sun, they became Brahma after performing Tapas in Padma posture and created the worlds. Who else than Brahma can easily and truly understand the wonderful potency of the mind? The mind contemplating upon the body, be-

* This stands for the 3 worlds of Brahma, Vishnu and Rudra besides the Bhu, &c., up to Satya or for the ten solar systems.

comes the body itself and then (enmeshed in it), is afflicted by it. The all-full Jnânis through the contemplation of Brahman within, are never affected by the pains assailing this body of nine gates. So indeed were, in days of yore, Indra and Ahalya who were guilty of incest.

Here Râma asked Vasishta as to who these two were. On which Vasishta continued thus—In former times, there lived a King by the name of Indradyumna reigning over the country of Magadha. The lady that ministered to his enjoyment like his Prâna, was called Ahalya. In that town abode a person named Indra. True to the tradition of the incestuous intercourse which occurred in former times between the once Ahalya and Indra* which the present couple of the same name had heard, the living couple began to have criminal intimacy with one another. Like two lovers who come in contact after long parting, she passed some days alone in the enjoyment of the company of her paramour. The King's subjects who were eye witnesses to this scandalous affair reported it to the just King. On hearing which, he waxed exceedingly wroth and caused the stray couple to be sunk into deep waters. Finding that this did not affect them in the least, he caused them to be subjected to many ordeals, such as trampling them with rutting elephants of fierce tusks, bathing them in flames of fire and beating them with hammers, &c. In spite of the infliction of all tortures, they did not evince the least symptoms of pain but merely laughed at them, eying one another with one-made mind as they sat opposite.

Extremely bewildered at the marvellous manner in which they baffled all his attempts to make them feel pain, he asked them the why of their being proof against all tortures. At which, the exulting pair breathed the following words—"Oh thou of Atlantean shoulders, as our eyes are regaling themselves with the lunar ambrosia of one another's face, we revel, within, in unimpeded bliss and hence are entirely oblivious of our body. While so, is it possible for us to (feel any pain or see our body)? We never experience the slightest pain, even when the body is ripped open. When the mind

* It may be remembered that, in Ramayana, Râma revives Ahalya from the state of stone to which she was cursed by her husband Gauama.

is intensely fond of anything, there will be no perception of pain, even when destruction awaits the body. When the mind is completely drowned in any object, who else is there to observe (and feel from) the actions of the body? Even the curses of Munis and the many Karmas will not be able to divert that mind from its beloved seat within. There is no end to the bodies which perished, beyond number, but in vain (in the many previous births.) All these bodies have their seat in (or originate from) the mind only. Without water, can a forest exist? It is the mind which transacts all business and is the highest of bodies. Even should this gross body be dissolved, the mind will assume fresh bodies to its liking, as speedily as actions done in dreams. Should this mind be paralysed, then the body will not evince any intelligence." So said the adulterous couple, on hearing which, the King eyed them with pleasure. Muni Barata close by him remarked that the two gave vent to words of wisdom, notwithstanding their minds being under the thraldom of passions. Therefore he banished them both from his realms, so that they might enjoy themselves in foreign lands.

The Story of Manas (Mind).

Summary.—After having shewn that the mind manifests itself as the external world in the shape of pains or pleasures, the author now illustrates the fact that the mind subjectively is consciousness while objectively it is this universe.

The bliss enjoyed by the adulterous couple in the previous story was given out for the purpose of giving a faint idea of Brahmic bliss. All persons have two bodies, a subtle one suitable to the mind and a gross one. The mind performs all actions very speedily in this mental body and fluctuates thereby. But the gross body knows not anything and is inert.

At these words of Vasishta, Râma asked to be enlightened as to the nature of this inert and formless body of the mind. To which, Muni Vasishta of the nature of Jnâna replied thus, in the words of Brahma—"The form which the endless Atma of all potencies assumes through Sankalpa is Manas

All conceptions associated with actions arising out of that (real)state which is intermediate between the powerful Sat and Asat are nothing but the forms of the mind. No matter whence that mind proceeds or what form it manifests itself with, if it is made to tread the path leading to Moksha or to merge into Atma, then it will be conducive to its progress.

Now hearken to an archaic story related by Brahma of old. There was a great forest of dire illusion, terrific to behold and replete with dire pains. A fractional part of its uttermost limit measured many myriads of Yojanas.* In that forest lived a Purusha (personage) with eyes and hands untold. He had a Chitta (mind) which flitted everywhere. He had the all-distending form of Akaśa. Armed with many carved sticks of great speed on his person, he scourged himself with them, and then smarting under those pains and setting up a vociferous yell, he would run in all directions without having any mastery over himself. Dashing himself against all objects in intense gloom, he would precipitate himself down the deep and desolate well of terrific sins and there would be eking out a life of misery. Then emerging out of that well, he would, as before, lash his body and scream out, whirling ever on his heels. In his impetuous haste, he would entangle himself in a forest of trees full of long brambles and being perforated all throughout the body, would flutter like the moth in a flame. Then running to a fine plantain garden, he would run to the other extreme of intense exultation. Again and again would he recur from this pleasurable garden to the previous thorny forest and thence into the well and back again, finding pleasure in none.

Seeing him reel thus giddily many times, we (Brahma) caught him under our grip to free him from all fears and questioned him thus.—'Who art thou that thus art groaning under pains? what art thou about here? and what is thy intention?'

To which that person replied thus—"All persons having the concept of 'I' (and other differences) are non-existent to me. I have not been able to find any actions for me to perform in this world. I am quite pained by the heterogeneous

* Yojanas are reckoned by some to be 10 miles; by others, 7 or 8 miles.

differentiations set up by thee. Thou art my enemy, though paltry. It is only through thee, that I have identified myself with the pains and pleasures, I have been suffering from." Having said so, he cast a survey over his body. His heart began to melt and he cried aloud with a thunderlike sound. Desisting, in a moment, from his loud wails, he again cast his eyes over his beautiful form and laughed aloud for a long time, as if to burst open his belly. Then, in my very presence, he freed himself from the many fat bodies he had assumed (in the many births).

Though the force of dire destiny, another person was born in another spot. Like the former person, he appeared before us in a plight similar to the other and scourged himself, when I consoled him as previously. Then this wayfarer passed along his path and gave up that body. Again did he come in another guise and in this life of his, he fell into that deep unfrequented well. We did not see him emerge out of that well for a long time. Then there appeared on the stage of this ever perturbed forest (this person as) another who, though he was greatly checked in his path and shewn the road to true knowledge by us, spurned our advice and still persisted in his obstinate course of lashing himself as he went along. Even now do such ferocious persons exist writhing under great pains and dwelling in such dire forests replete with sharp-pointed thorns and enveloped in such a thick gloom as to instil fear into all hearts. But wise men, even should they live in the midst of a fiery burnt-up forest, will regale and rejoice in it as in a cool flower garden wafting sweet odors.

Here Râma asked Rishi Vasishta to give the underlying meaning of this story. At which the great Muni thus continued.—(1) The interminable forest referred to in the story is nothing but this Samsâra (mundane existence) which is devoid of beginning, middle or end, is associated with Maya (or is illusory) and is lofty, dire and replete with excessive Vikalpas. (2) The Purusha (personage) residing in this forest of the universe filled with the vapor of fiery ire stands for the mind whirling with pains. (3) He who checked the impetuous passage of the mind represents the incomparable discrimination. (4) The mind attained through its enemy of

discrimination the quiescent state of Para Brahm. (5) The mind at first turned its back upon discrimination and hence entangled itself in the folds of Vâsanas of objects. (6) The well into which the egos sink after macerating their bodies is Naraka (hell) ; (7) but the plantain garden symbolises Swarga-loka (or Devachan) full of enjoyments. (8) The forest of trees abounding with thorns is this Bhuloka (earth) filled with the two sexes of beings of excessive passion. (9) Then the fact of that personage who, after toppling down into the well, was not able to rise from it for a long time and then (in another incarnation) entered the city, stands for the mind not yet freed from its sins. (10) The long-pointed thorns represent the males and females of this world full of passions. (11) The words 'Thou art my enemy though paltry' and 'It is only through thee that I have identified myself with the pains and pleasures, I have been suffering from' are the outbursts of the mind in its last gasp of death through discrimination. (12) The cry set up is when the desires are sought to be annihilated. (13) The bewailings and the invocation for aid are through the pains which the mind with half-developed Jnâna feels when it relinquishes all desires. (14) The final cool joy and the laugh consequent upon it, is the bliss arising from the mind merging into the stainless Jnâna. (15) And the real bliss is that one which arises when the mind, divested of all desires through the eternal Jnâna, destroys its subtle form. (16) The bridling of the mind through excessive power, refers to the concentration of the same through initiation into Jnâna. (17) The scourging of the body refers to the pains created through the excessive misconceptions of the mind. (18). The peregrination of the personage over a vast field is the roving over the world, unconscious of the Reality that can be attained only through the mastery of the perishable Vâsanas.

Hence it is that all the Sankalpas and Vâsanas, which a man generates, enmesh him as in a net. All become subject to bondage through their own Sankalpas and Vâsanas like a a silk-worm in its cocoon. Having delved into your mind through your stainless mind and thoroughly sifted it, may you destroy your stainful mind. So said the illuminated Vasishta to Râma of clear mind.

THE STORY OF A BA'LA (LAD).

Summary.—Through this story, it is sought to be shewn that persons without Atmic enquiry will see, as real this world which is nothing but of the nature of Sankalpa.

The stainless mind of Jnânis is no other than the ever-imperishable Brahman that has all Śaktis potencies and is ever full. Nought else is but that One. There is nothing which is not found in this Brahmic Reality. This indescribable Reality manifests itself as the many. Out of the infinite potencies in it, arises at one time one potency. This Jnana Śakti of the stainless Brahman then manifests itself as in the perishable bodies. The different Śaktis producing fluctuation, hardness, heat, voidness, moisture and destructiveness in Vayu, stone, fire, Akas, water and Pralya are no other than the one Brahmic potency latent in Brahman like trees in seeds. They appear multiform like the plants, &c., on this earth variegated by dint of time, space, &c. It is only the Brahmic Reality that is always and everywhere. It is only that Brahman which manifests itself as Manas through contemplation or as the Jivatma subject to bondage or as the emancipated Paramatma as well as the universe and the many Śaktis in it. All the Vikalpas of the world seem to be as real to men as to a fickle child that in an old story is reported to have heard, as if true, all that her mother had narrated to her.

At these words of Vasishta, Râma of lotus-hands who was like a cloud raining his bounty upon all, wished to be acquainted with that story. Whereupon the Rishi of rare Tapas began thus this story of mind's illusions.

A certain lad that had not yet attained discretion prayed to his mother to tell a tale for his diversion. Whereupon she related, as if true, the following entirely mythical story. Once upon a time three princes of unflinching bravery and good qualities resided in a city called void. Of these three, two were never born and the third never went into any womb to be generated. These triumvirs bent upon the acquisition of all, rested in the forest of Akaśa, full of countless fruits and having allayed their keen hunger by feeding themselves upon the delicious fruits therein, went on their way up. There they

witnessed three rivers with dashing waves, winding their way on the out-skirts of that forest. Of these three rivers with speedy current, two had no water in them, while in the third the dry white sands were quite visible on its surface. In this last river they bathed and drank its waters. At sunset they retired to a town to rise thereafter (and not then in existence) and there built three houses. Of these three houses, two did not at all exist. The third one did not rejoice in the possession of any encircling walls or wooden superstructure. The three princes went to reside in these three contiguous houses without any wall (or support). These three persons who abode in the three buildings in an invisible town in the Akaśa, found three golden vases by them there. Two were tiles only, while the third was a mere pulverised one. They deposited, in this formless vessel, a quantity of rice equal to 6 measures minus 10 measures and cooked the same. Having done so, they meted it out to innumerable mouthless Brahmins. After the Brahmins had thus filled their stomach to the brim, the three princes partook of the remaining meal as a God-send. Then delighting themselves with hunting and other pursuits, they spent their time most joyfully therein." When the mother thus concluded her story, her innocent child rested in the profound conviction of the genuineness of the mother's tale. Similarly do the ignorant conceive and observe this world to be really existent. The expansion of this mind alone is Sankalpa; and Sankalpa, through its power of differentiation, generates this universe. Therefore, Oh Rama, may you divest yourself of all Sankalpas and be a Nirvikalpa.

The Story of a Siddha.

Summary.—Having shewn that persons who have not cognised the seer believe the visual to be real, the author now proceeds with this story to exemplify the fact that time is but a mode of the mind; the visible though illusory being nothing but a manifestation of Chit.

Ajnânis (the ignorant) will fluctuate greatly in mind through their Sankalpa; but Jnânis will never do so through

the Jnâna of Atmic enquiry. May you, after clearing, through your discrimination, your mind free of all illusions cognize the pure Truth. Do not be appalled at the idea that you are under trammels, while in fact you are not so. Is it possible for the immaculate and indestructible Brahmic Principle to be bound? While Brahman alone is that which is not subject to the limitations of Time, Space and Substance, is non-dual and is Absolute Consciousness devoid of all heterogeneity, what is there in this world to be bound or to gain salvation? All are nothing but the expansion of Sankalpas (and Vikalpas). The expansion of the mind's thoughts (towards objects) is bondage; while the abandoning of the same is emancipation. Through the play of the mind in objects, proximity appears to be a great distance and *vice-versâ*. Through the force of the mind, a Kalpa is reckoned by it as a moment and *vice-versâ*. There is a story current which illustrates this idea well. Thereby it will be quite apparent to you that this legerdemain of the world is enacted by the mind and the mind alone.

Vasishta continued—A King who traced his lineage to Harischandra ruled over the country of Uttara Pândava. He commanded the eulogies of Lakshmi (the goddess of wealth) and Saraswati (the goddess of knowledge). On his arms rested Vijaya-Lakshmi (the goddess of victory). This personage, who bore the appellation of Lavana, was once seated on his throne bedecked with the nine gems and encircled by his sagacious statesmen. Into that stately synod, stalked in majestically one who was well versed in the art of Indra-Jâla (psychological tricks). Having paid due respects to and eulogised the King, he entreated him to witness his feats. So saying, he waved his bunch of peacock's feathers dotted with moon-like eyes. Like Mâya which, through the immaculate Para Brahm, deludes as real men with the variegated creations of the world, this Siddha played several feats before the King by waving the large circle of peacock's feathers, which the King no sooner saw than lo! before his mental vision he saw the following events enacted. A messenger despatched by the king of Sindu entered upon the scene with a high mettled charger like unto Indra's, and said that that victorious one was intended by his master for the king Lavana. Whereupon the Siddha asked the king to mount

upon the same, since no other horse could vie with it. In obedience to the words of this great personage, the king stared like a statue intently in the direction of the horse and lay entranced for a Muhurta, like yogis in Samâdhi. Then those assembled before the king, became seized with doubt and surprise with their faces contracted like lotuses with closed petals. After the courtiers were thus in a state of mental perplexity and fear for about four Muhurtas, the king's body relaxed its rigidity and began to fall prostrate before the throne, when those hard by propped it up.

Then the king gradually recovered consciousness and the obedient ministers asked him as to how it was his pure mind had lost its equillibrium. After shaking off his stupor fully, the king replied thus—'When the Siddha revolved the circle of peacock's feathers and uttered some words, I got giddy and noticed a horse which I ascended with full memory and journeyed on speedily a long distance on account of chase. Like Ajnânis who wallow amidst their painful wealth through a non-discriminative mind, I entered, on horseback, a desolate waste with a seething heat that scorched all things and even the senses. There I and my charger became quite jaded through our peregrinations in the forest with despondent heart and ceaseless pains, till the sun set in the west. Like a Jnâni who frees himself from the load of Samsâra and proceeds onward in his path, I after crossing the waste reached a delicious forest teeming with many kinds of trees such as Jambu, Kadamba and lime and reverberating with the songs of feathered songsters. Whilst I was thus riding on the horse, a creeper high up in a tree twined round my neck and immediately the speedy horse bolted out of my sight, like sins from a bather in the Ganges, leaving me rocking to and fro aloft in the air with the creeper encircling my neck. Thus dangling down, my body became stiffened with the cool winds blowing on it and my mind became paralysed. Without bath, worship, meditation or food during the day, I saw night approach with her grim attendants of darkness, pains and extreme shivering which set my teeth against one another."

"At dawn of day the glorious orb arose, dispelling that darkness like Jnânis driving away their mental gloom. Then

I cast my eyes around and cut asunder the creeper that twined round my throat and then having descended from there, looked about for some living person but in vain. After an hour and a half had elasped, an outcaste girl quite an alien to me arrived on the scene, like darkness facing the moon. This girl, who had a dark skin and sable vesture, approached me with some nectary viands in her hand. Unable to control my hunger, I entreated of her thus—'Oh Swan-like one, please bestow on me that which thou hast in thy hand.' But I paid the penalty of all those poverty stricken persons who go and beg of another in haste through their extreme hunger; for this girl did not vouchsafe to give it to me, as if I had not earned the right to get it through my Tapas, and took to her heels. Then ensued a chase in which I hunted her throughout the forest and after getting at her, piteously complained to her of my extreme hunger. To which the dark skinned one replied thus—'I am an outcaste and it is not meet that thou shouldst taste the food I have. But if thou deignest to do so, thou shouldst first promise to wed me in my own place before my parents and live with me there. If so, I will give thee this very instant what I have in my hand.' To which I nodded assent reluctantly; and instantly she handed to me with great avidity what she had. After having partaken of a moiety of this nectar and tasted the juice of Jambu fruits to quench my thirst, my sharp appetite was appeased. Then she took hold of my hand, saying 'I was a good fellow' and led me on to her parents, like the subtle body of a person conducted to the terrific hell. There she asked leave of her father to bestow her hand upon this lover of hers. Finding no obstacles in the way on the part of the father, the pair left this forest laden with ghosts, and were taken over to the village—by this dark Neecha (outcaste) of a father who was like Yama's servant—the village which was redolent of the stench of flesh. In order to celebrate their marriage, he killed for flesh the bodies of monkeys, horses, fowls, crows and pigs and dried them like festoons in the strings of nerves. Birds were pouncing upon them as they were exposed. Swarms of flies were buzzing in the pieces of flesh held by boys in their hands as they trudged along in the streets. In this hamlet bespattered with blood and bones, a pan-

dâl (shed) was erected with plantain trees as the four pillars."

"Then with great hilarity, the marriage festivities began. The old hunch-backed grand-mother of the house surveyed, through her large fleshy eyes, me, her son-in-law and was greatly pleased with the choice. All the out-castes being assembled on the occasion, the drums were caused to be beaten. Toddy and flesh were distributed freely among the audience. Like sin which produces a Yâthana-śarira (body of suffering) for men in hell, the Neecha father gave me this girl in marriage. As usual with these low-caste people, the wedding lasted seven days.* After it was over, I passed eight months in the company of this lady who was as if all sins had solidified themselves in her. Through my union with this lady of budding breast, a child was born like pains, the offspring of dire accidents. The complexion of this child was like that of a burnt brand and it grew up like the minds of the ignorant. Then in the course of three years she bore me a son, like birth generating ignorance. Then again another child was born of her through me, as if human miseries arising out of excessive desires incarnated in the form of that child. With these, spouse and children I lived for a long time. Then what with the cares of Samsâra and the pains I and my family had to undergo, my body became old and emaciated. And when I was thus enfeebled through dotage, the whole earth near the base of the Vindhya mountains, became parched up through drought and all lives about there palpitated through hunger. The verdant foliage of trees with long branches, creepers, grass and others were not to be met with there, The whole air was saturated with volumes of dust raised through heat. Then one by one began to perish my new relatives, and a few that were alive fled to foreign dominions."

"In order to survive this shock, I and my wife abandoned my country under the scorching rays of the sun, myself bearing two of my children on my two shoulders and the third on my head. Having crossed my country I saw a big palmyra tree under the shadows of which I dismounted my

* Among Brahmins it lasts 4 days generally.

children and rested myself along with my wife for some time, like one who, having crossed the terrible hell of vicious deeds, enjoys the happiness resulting from his past good deeds. There my wife expired in the very embrace of her children, having been quite jaded through dotage and the efforts of a long travel under a tropical sun, though to all appearances she was like one, faint or asleep. At this, my heart gave away. One of my younger children mounted on my lap without a wink of sleep and weeping incessantly with his two eyes ever trickling down tears, demanded of me flesh and blood to eat, as he was unable to endure his hunger. Unable to find out any means to appease the hunger of him who was greatly distressed with it in my very presence, I was like a lifeless carcase ignorant what to do. Thus did the piteous and incessant weepings of my boy break my heart and the misgivings about his life rise to a certainty in me. Therefore I resolved to put an end to my life, by rearing a great forest fire and falling into it. Thus I approached the flames and rose up to fall into it, when I tumbled down from the throne here and woke up to see you, courtiers, uplifting me and pronouncing the words Jaya, (victory to thee) Jaya (victory to thee) and to hear the sound of musical instruments herein. Thus did I find myself here not as a Neecha but as the king Lavana. I lost my senses only through the fascinating power of this Siddha. Now did I learn that the ego of man has different states of experiences to undergo." Whilst he was saying thus, the ministers in Court enquired as to who this Siddha was, whereupon Sâmbarika, the Siddha disappeared from view then and there, in the twinkling of an eye.

Vasishta continued.—This personage is no other than the Divine Mâya, sent here to illustrate clearly the fact that this universe is no other than the mind itself. Know also, oh valiant Prince, the wise say that the self-light of Para Brahm alone is, appearing as mind or this universe.

THE CONCLUSION OF UTPATHTHI-PRAKARANA OR THE CHAPTER ON ORIGIN.

Summary—This chapter summarises all that was said in the previous stories as to the origin of the mind and the universe.

It is the actions of the mind that are truly termed karmas. True liberation results from the disenthralment of the mind. Those who have freed themselves from the fluctuation of their mind come into possession of the supreme Nishta (meditation). Should the mind be purged of all its impurities, then it will become as still as the milky ocean undisturbed by the churning of Mandara hills ; and all our Samsâric delusion attendant with its birth and deaths will be destroyed.

Muni Vasishta continued—The poisonous tree of the great Maya's illusion flourishes more and more, out of the seed of the mind's modifications full of Sankalpa, in the soil of the variegated enjoyments of the world. The panacea prescribed by the wise for the removal of the diseases of the mind can be got at very easily through the mind alone. Now hearken to what I say. Those who without longing for objects avoid them, can be termed the subjugators of their Manas (mind). Those who do not develop the painless Vairaggya inhering in one's Self and that with great facility and happiness, are at best but vermins in human shapes. If the mind be divested of the Sankalpa of "I," then through the meditation of Atma after being initiated by a guru and having known the real significance of the Vedas given out by Lord, the mind can be turned back from the pains—generating externals into the internals where it can be made happy. Like one iron shaping another iron, the pure mind of a person which makes efforts in the virtuous path, should correct and mould his impure mind. To lovers of Moksha in whom the invincible desires take a tangible shape and who try to win their way up to Salvation through their own efforts, the easy abandonment of their dire mind is itself their transcendental path and they then feel as if a great load were off their heads. No other path is truly beneficial.

If the mind which flits from one object to another, is slain with the sword of non-Sankalpa, then will, the self-

shining Principle which shines as the all and permeates them all, be cognized. May you, Oh Râma, tread this path and destroy, through your Jnâna the much-longed for mind; and after attaining Atma Jnâna through the renunciation of all, devoid of Samsâra and Vikalpas, know your Reality wherein the mind is merged. May you rest in the self-existent Brahmic Seat which is neither Sat nor Asat, after developing with great difficulty the process of Śravana and others and destroying the mind. It is only through dauntless energy that the painless wealth of Moksha can be acquired. With the destruction of the mind, * all the three periods of time vanish into nothing. If all objects which have an enchanting appearance become eyesores and present the very reverse of the former feelings, then is the mind destroyed.

If all doubts vanish through the discus of spiritual knowledge arising through the meditation of Jnâna in the heart, then it is the mind will be destroyed. All the excessive afflictions will cease with its destruction. The (ideas of) differentiations of that or this person, or "I" or "Thou" or that or this object are (or do pertain to) mind only. May you put an end to that mind with the sword of Abhâvana (non-thought). Like thick clouds that are dispersed through stormy gales, the mind will get absorbed into Chit (absolute consciousness) through the extinction of Kalpanas (thoughts). If one's mind is destroyed, then will one not suffer from pains even though, as at the end of a Kalpa, the fierce winds, the Pralaya ocean with its furious bubbling waves and the twelve Adityas (suns) smelting even the earth with their heat should all combine together to simultaneously play their havoc on the surface of the earth? If the (lower) mind is done away with through the (higher) mind alone, then will one become his own Self and perennial happiness will flow therefrom as in the case of the Universe. Then will you be in the full acquisition of Moksha and reach the Brahmic seat of surpriseless bliss. Now the enemy of Atma is this impure mind only, which is replete with the wealth of excessive delusion and hosts of thoughts. Lest this enemy of mind should spoil you in diverse

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* The destruction of the mind does not mean an annihilation of the self; but the Vedantins divide the mind into the higher and the lower, of which the lower one leading to desires is asked to be destroyed.

ways through the enjoyments of the many pleasures in this world, slay it in the hope of getting contentment in the long run which will pave your way towards spiritual illumination. Then will the immaculate, cool and all-full Bhâva (state), dear unto the wise never be affected by the idea of "I." Though this all-full Bhâva, which is neither capable of increase nor diminution, the Brahmic Seat free from births and conferring supreme bliss, becomes the imperishable one. It is indeed rare to find a mind that is not affected by its contact with fluctuation. Like heat inseparable from fire, fluctuation which debases the mind is inseparable from it. The power of fluctuation or motion of Jnâna is the mind itself. And this fluctuating mind alone is this universe ; devoid of this fluctuation, the mind ceases to exist. It is this certain conviction that constitutes a Tapas without a desire of its fruits, the underlying meaning of all Atma-Jnâna books and the immaculate Moksha or the illuminated One Principle. This fluctuating power of the mind is dubbed with several names such as Mâya, the impure Vâsanas and others. The flitting mind is no other than the fluctuating Śakti itself. It is this fluctuating potency of the mind that you should destroy through ceaseless Atma-Jnâna enquiry.

Elysian bliss will flow from the renunciation of all attractions towards the much-longed for paltry objects. The mind which occupies an intermediate state between Brahman that ever is and the universe that is not, ever oscillates gravitating towards the one or the other. This mind becomes of the nature of Jnâna through dint of the efforts towards spiritual direction ; but becomes of the nature of the universe through Ajnâna. Through its own efforts, the mind assumes the shape of any object it concentrates itself upon. Therefore you should, through your Atma-Jnâna mind, avoid the mind which runs in the direction of objects ; and progressing higher up, should, without any despondency of heart, accumulate wealth for that imperishable Supreme Seat. Like an emperor who brings under his sway all kings on earth, the fluctuating mind should be brought under the perfect control of the non-fluctuating mind and then the latter reaches its own state which is the Supreme one.

In this ocean of Samsâra, those only find a safe asylum in the vessel of their mind who are conscious of their being whirled about in this Mælstrom of life with the grip of the crocodiles of desires fully upon them. Let not your heart give away under your trials ; but having done away with the impure mind through the pure mind, befriend the latter and make your Atma rest in its blissful state. Will your mind progress through any one else ? Certainly not. Whatever pains or impediments to progress arise in the mind, there at the very moment they should be crushed out of existence ; then is the destruction of Mâya accomplished. Having divested yourself of all longings for enjoyments and conceptions of heterogeneity as well as the two, Bhâva (existence) and Abhâva (non-existence), may you enjoy Elysian bliss without any the least stain. Should all longings for visibles cease, then such an abnegation of mind is itself the destruction of Ajnâna or the mind. Desires of objects are themselves pains ; but non-desires are themselves Nirvânic bliss. Such a bliss is generated through one's efforts only. The knowledge of the ignorant which makes them conceive the world to be real, while it is illusory and exists but in name, is dissipated as unreal when they cognize all things to be Consciousness *per se.*

At these words of Vasishta, Râma queried him thus—"How can this ignorance which fructifies out of the wealth of Avidya in this world, be effaced clean off from here ? Please favour me with your elucidation on this point." To which Vasishta of powerful Tapas replied thus.—If the eternal Atma is hurled on the slopes of the hills of dire re-births, beset with the sharp thorns of excruciating pains, and if Mâya which is associated with the Atma there be seen as real, then it is certain that no Tatwic Vision (or vision of the Reality) will arise. If the all-pervading transcendent Reality, after the Avidya of re-birth is crossed, should begin to illumine a person, then it is he will perceive objectively that desires are the form of perishable Mâya and that the mere extinction of Mâya is Moksha. With the extinction of the base Sankalpas, there is the extinction of Avidya. With the drawing of the sun of Jnâna in the heart, the sable gloom of Ajnâna resting therein will at once take to its heels.

Here Râma interposed and said—"Thou wert pleased to say that all visible things are but Mâya; also that Mâya will perish without any hindrance through Jnâna or Atmic meditation. What is Atma?"

To which Vasishta of immeasurable Tapas replied thus—It is the transcendental Jnâna of Brahman which does not manifest itself objectively in the visibles, is the Plenum, and the one that *is*, possessing no name. All the things in the world that are pointed out as this or that are no other than the eternal Brahman of the nature of Jnâna. The illusory stainful mind is not. All things such as birth and death in the three worlds are not really in them; nor are the six changes.* But the non-dual Absolute Consciousness which can be known by its pervading nature is alone objectively existent. Out of that Jnâna-Atma which is absolute, self-shining imperishable, immaculate, all-pervading, impartite with Jnâna alone and without the least pains and quiescent, and which commingling with all objects is yet unaffected by them, arose through its own power an intelligence generated through its desire of Sankalpas. This Jnâna generating countless Sankalpas permeates all. This intelligence constitutes the mind of Brahman itself. In this Brahman are infinite Śaktis. In this fleeting mind which pervades equally in all without a second, arise the diverse supreme Śaktis like waves in water. Now this mind which arises through Sankalpa perishes through it alone like a flame of fire which, though fanned by wind, is yet extinguished by the same. The non-cognition of oneself as Brahman which is the Laya (neutral) centre of all, is itself the bondage of the mind; but the firm cognition of oneself as Brahman is itself Moksha. The conception as real of I, Ajnâna, pains and the forms of bodies having limbs, &c., and the conduct of life in accordance thereto, generate desires and bondage; but if such thoughts arise in persons as "I am not these inert objects, I am neither the flesh nor nerves, nor bones nor ulcer water, &c.," and if they identify themselves with Brahman which is beyond all bodies, then only they disentangle themselves from the folds of Mâya and become the knowers of their own Self. The base Mâya of Ahankâric conception which arises

* The six changes—growth, &c.

through the identification of "I" with bodies and others is gifted with a living reality only through the fancy of the ignorant, but to the wise this Mâya is non-existent. Like a minister obeying a king, the five organs of the body act in accordance to the dictates of the mind. Therefore you should, through your own pure mind and proper efforts, eradicate the Vâsanas of desires for objects. All the Vâsanas which are generated in one through his identifying himself with his sons or wealth or creating the differences of I, he, thou, this or that, do wax more and more like Indrajâla (psychological trick) which is as ephemeral as lightning. Having become the beneficent knower and relinquished all Ajnâna qualities, may you abandon all thoughts of the visibles. Why should you pine like the ignorant, being bewildered in the illusions of son and others who are not your Self? What is this body which is dull and inert? Who is that "you" which, on account of this body, is drowned amidst pleasures and pains and is ever chafing therein without the least avail? Truly a wondrous riddle is it? You have not cognized these diversified things in their true state of unity. While the self-shining Brahman, which is non-dual and true, is pervading everywhere, this painful and illusory Mâya, though uncreate, yet manifests itself. Like a crystal which, though tinged by the five colours, is yet unaffected by them, you should perform all actions by associating with them and yet be untainted by the desires therein. So said at great length Rishi Vasishta.

Vâlmiki said—"Oh Baradwâja, hearken to what passed between Sri Rama replete with good qualities and with his heart like a full-blown lotus and Rishi Vasishta." Râma remarked thus—"Really passing all belief. How is it possible for the universe to be affected with manifold pains through this illusory Mâya, like a series of hills bound and crushed by the filament of a lotus? I can rather believe a straw to assume the density of adamant than this universe to become concreted into its present shape, through the power of Mâya which is unreal. Still another doubt has flashed across my brain. Whence the pains of King Lavana previously mentioned by thee."

Lavana's mental Yajna. Vasishta answered his queries thus—As Lavana performed actions through a stainless mind,

his body did not share in their fruits. This King was one day spending his time solitarily in his pleasure garden and then began to fall into the following profound reverie. He thought of performing mentally the Râja-Sûya* Yajna which his ancestor, Harischandra had done with his physical body. Through his Sankalpa, he willed the existence of ploughs and other utensils and things necessary for Yâjna and entering the place of Yajna according to Vedic recitals and observances, appointed and worshipped Munis for the same. Then rearing up a large fire and having invoked the Devas through the chaunting of Vedic Mantras, he conducted the worship of Devas, Tapaswins and Brahmins for one year by feeding them and justly distributing to them all his wealth. Thus did he conclude his Yajna and awake, from his intense reverie, to find the night approaching. Therefore you should gather from this episode that it is the mind alone which brings on pleasures or pains to itself and enjoys them through its excessive inclination towards any single object.

Now I will here supplement to you some information about Sâmbarika, the Siddha. When he appeared before the King Lavana seated in a conclave of his courtiers, he deluded the King with his Indrajâla and then disappeared. I formed one of the group and witnessed all these things. Being questioned as to the mysterious disappearance of this Siddha by the powerful King and courtiers as well as others, I dived into my heart to probe into the three periods of time and gave the following explanation. Oh Râma, as it is a rule that all persons who perform Raja Suya Yajna have to undergo dire sufferings for a period of twelve years, Lavana had to suffer from his merited suffering after the completion of his mental Yajna. So it was that Indra sent a messenger of his to afflict the King with pains. This celestial messenger assumed the guise of a Siddha, meted out rare pains to the King and departed back to his realm.

Jnâna and Ajnâna.—Well, Oh Râmachandra, I have to impart to thee here some piece of instructive information.

* This is a sacrifice done by Emperors as a mark of their undisputed sovereignty over the whole world.

There are two states Jnâna and Ajnâna. Each of them is septenary in its nature. Both these paths or states correlate with one another. They are also mutually inter-dependent. Infinite are the sub-divisions of paths, which overlap one another in the septenary* divisions of both these states. The Jnâna path which enables one to cognize perceptively the one Reality is Moksha, whereas the other, which makes men detract from the one Reality and identify "I" with their bodies, &c., is bondage. Thus briefly have I described to thee these two states.

Now about the leading characteristics that go to differentiate a person who has cognized the one Reality from another who has not. Those are immovably fixed in the Jnâna Reality, the eternal Absolute Sat, who have conquered all passions, anger and delusions, but in the case of those who are not truly illuminated, they will be but the slaves of their passions, &c. The intelligence of one who dotes on the body and its organs, leads him but off the track of the one Reality. The intelligence of men which makes them swerve from the path of Atmic Reality, is itself Moha or delusion. There is really no other than this, which deserves the name of Moha, in all the three periods. (The one) Reality can be defined to be that Jnâna which exists without Sankalpa, in a state intermediate between the conception of an object and that of another. This Jnâna is devoid of fancies and fluctuation and of the Vritti-Jnâna of (Swapna) the dreaming state or the Ajnâna of (Śushupti) the dreamless sleeping state. That non-fluctuating certainty of mind, wherein it is of the nature of bliss and when all the conceptions of the identification of "I" with the body, as well as all differences between Jivâtma and Paramâtma (the two Selfs) are annihilated, is the true nature of Atma-Jnâna.

The seven Ajnâna States. Now listen to a detailed explanation of the 7 states of Ajnâna, I gave out before. They are called Bindu-Jâgrat, Jâgrat, Mahâ-Jagrât, Jagrat-Swapna, Swapna, Swapna-Jâgrat and Śushupti. These 7 different states do interpenetrate one another and receive different appellations. As the one Jnâna, which is name-

* This corroborates the Theosophical doctrine of the septenary division.

less and stainless, is the substratum and the generating Bindu (or the seed) of all those which pass under the names and actions of Manas, Jiva and others evolving and flourishing, hence the first state is called Bindu-Jâgrat. This is the first or primary state. After the incipient manifestation of Jiva, the feeble conception of the differences of "I and He" and "Mine and Thine" which arise then, they not having existed in it before, is the second or upper Jâgrat state. Then the third state is induced, when, after repeated births, the conceptions of the heterogeneity of man and the universe do concrete in the individual. Jâgrat-Swapna is that state in which the mind holds undisputed sovereignty over the things of the world in the Jâgrat state through previous effects, and overpowered by such objects, whether seen or unseen before, revels in delight in them. This Swapna state is enjoyed in the Jâgrat or waking state and is of various kinds, through the experience of various delusions, such as the misconceptions of water in a mirage, silver in mother-o'-pearl, two moons and others. Then in the fifth state of pure Swapna, a review is made of the innumerable events which one passes through in a moment as if in a dream or reverie, and the individual remembers them in his normal Jâgrat state. The sixth state is Swapna-Jâgrat in which one in the waking state, in trying to recollect things long past has that Swapna consciousness, which makes the past things to be clearly in recollection now, not as in Swapna but as in the Jâgrat state. A Jiva after crossing these six states, reaches the Śushupti state in which its intelligence, finds all these Avasthas (states) to be but inert and beset with sore pains. All the worlds will seem to be (or are) generated out of and perish in the mist of Mâya in these Avasthas or states. These 7 states of Ajnâna have countless ramifications, each being divided a hundred-fold. Thus are the seven Ajnâna-Bhumikas (or states).

The seven Jnâna states. Now to the seven Jnâna-Bhumikas. Disputants hold to infinite divisions of these Jnâna states. In my opinion I prefer to classify them thus under a septenary head. The cognition of the real nature of these Jnâna states is Atma-Jnâna. The goal of all these is the imperishable Nirvana. The seven stages are—Subechcha, (spiritual

longing after the bliss given out in the Vedas), Vichâranâ (enquiry therein), Thanumânasi, (the melting of the mind in enquiry), Satwâpaththi, (the passage of the mind in Truth) Asamśakti, (being without Sankalpa), Pathârtha Bhâvana (knowledge of Truth), and Turya. Persons who have known these states will never welter in the mind of delusions. As Moksha arises therefrom, there will be an end of all pains. Of what avail to us is the wretched Moha? That desire which ever arises in one to enjoy directly the Jnâna-essence through the path of indifference to objects after a study of Atma-Jnâna Sastras and association with the knowers of Brahman is Subechcha. The second or Vichârana is the mastery of the good qualities of the wise and of Atmic contemplation with the rise of spiritual desires in one. When after these two states are fully developed in him, he abandons the natural desires and his mind is concentred on one object at its will, then it (the mind) is rendered lean like Thanu (fine thread) and the third stage is reached. All desires being eliminated from the mind through the above three processes, Tatwa Jnâna is developed and this is the fourth state of Truth. Beyond these is the fifth state when he disconnects himself from all Sankalpas by merging into the blissful enjoyment of true Jnâna without association with objects. When these five states are fully developed in an individual, he is drowned in the Elysian bliss of Atma-Jnâna and then he loses all affinities for objects. After the ripening of these five states and the development of quiescence through merging into one's own Self of Atma-Jnâna, all perception of objects, external and internal, is lost and the person, if at all he has any perception of objects, has it only through sheer external compulsion. This is the state called Pathârtha-Bhâvana. Then the Turya, the seventh state is reached, when, having rendered objective the hitherto latent Atma-Jnâna, he firmly stays in his own Self, having completely divested himself of all conceptions of heterogeneity which arise through his experiences on earth. This is the spiritual path of the stainless Jivan Muktas. Above this Turya state of Jivan Mukhtas, is the Turyâtheetha* state of Videha Muktas. This state is one that can be attained only by those

* The state beyond the fourth.

Mahâtmas (great souls) who have known their own Self through Atma-Jnâna.

Such Jivan Muktas, as have reached this imperishable Turya state, will never be affected by the pairs. They will automatically perform karmas at the instance of their disciples or others, simply to maintain their body; and like a person in brown study or just awake from sleep, they will not be the actors of their present karmas, though performing them and will enjoy Nirvanic bliss. These Jnâna Bhûmikas can be cognized only by those who have fully developed Jnâna. There is no doubt that if a person masters these seven states, he becomes an emancipated person whether he animates beasts full of Ajnâna, whether he conforms to the worldly observances or not, or whether he is associated with body or dies.

Tatwa-Jnâna is the release from the trammels of one's own mind. Such a release alone leads to the attaiment of Moksha. If the illusions of the world are considered as unreal as a mirage in a desert, then the Ajnâna in the man will bid adieu to him. If this Avidya or ignorance be considered unreal, then it will be annihilated. Those transcendentally holy personages who have cognized all the true Jnâna states through Samâdhi which leads to the realisation of their own Atma, do truly deserve the worship and meditation of all. Those who have subjugated their long standing foes of the sensual organs and have reached thereby the supreme state in which they are reverenced by all and do regard, as insignificant, the position of even Devendra and emperors are the knowers of these seven states. But those who have not so attained these septenary states are simply drowned in the ocean of births. The proper means to subjugate the mind is Jnâna or the development of spiritual wisdom. And it is done only through the path of (the realisation of) these Jnâna Bhûmikas. Without the aid of these transcendent Jnâna Bhûmikas, the noble Brahmic Seat can never be attained. That Self-shining principle is non-dual which has not the heterogeneity of conceptions such as thou, I, or one self or another, &c., which is differenceless, stainless or causeless; which is the surpriseless bliss, the quiescent Jnâna and the one, without destruction, name, highness or lowness, being, or non-being, beginning or end, affinities, positive or negative (attributes),

diversity, light, Jnâna (wisdom) or ignorance or any like, which is in Chidâkas, all pervading, the all, non-existent (to us) above the reach of Manas and speech, the bliss of bliss and the Plenum of all bereft of all desires. This is that Brahman to which you can reach, through the septenary Bhûmikas.

Now hearken, oh Râma, to the marvellous effects of Mâya. After the great King Lavana had recovered from his trance, he saw, through his mirror of mind, the forests on the slopes of the Vindhya Mountains, and consulted with his courtiers as to whether it was possible for him to go and see those sites through his physical vision and witness (if true) the events enacted therein; and being resolved upon trying the experiment, he started with all his suite towards the south and came in sight of the Vindhya hills, like a King bent upon extending his conquests in all directions. He roved about in all quarters except the north but all in vain. But all at once (in the northern direction), he saw the forest he had lived in formerly, as if his thoughts had taken a tangible form.

There he scrutinizingly observed the several places and towns in the forest he had passed in as Neecha (outcaste) which were like unto the city of Yama. To his great surprise, the King of Kings observed, without fail, all the huts of Neechas of both sexes who were tenanting them then; and his heart began to give way under the grief caused by his old associations. At this juncture, a troop of old Neecha dames turned upon the spot with their minds full of racking pains, eyes trickling down tears, and bodies emaciated to the last degree; and one of the group, unable to overpower her grief, opened her mouth wide agape and gasping, gave went to a long and loud wailing, wherein she thus recounted the incidents connected with her children and others who had died on the previous date—"oh my darlings, who have forsaken my lap and embrace to only perish in some foreign land, whether have you gone through your bad Karmas? how distressed will you be at the sight of strangers' faces? Oh my daughter, my daughter, when will you too return to alleviate my scorching fire of grief with the cool embrace of your arms bedecked with scarlet garlands. Oh my son-in-law of a King, who came to us through our previous Tapas, like a treasure newly dis-

covered, and led to the hymeneal altar my daughter after having abandoned his harem containing ladies like unto Lakshmi herself, have you forgotten us? Will you again present yourself before us with your moon-like face in this very spot? Or are you estranged from us through any paltry venial offences committed by my daughter like Lakshmi? Being caught in the snare of Karmas in the great ocean of dire births, you abandoned your regality, accepted my daughter's hand and degraded yourself, a lord of men, into the most degraded condition of an outcaste through such an alliance. Our lives of re-births flash like lightning and are as impermanent. Dire indeed are the decrees of destiny." So saying she wailed more and more.

The King, having heard her weep, told his handmaids to go and pacify the old dame and return with her. The old lady having approached him, he accosted her thus—"Who are you? who is your daughter? And who are your children? Relate to me all without omitting any incident." At which she replied—"In this hamlet of Parians lived an outcaste who was my lord. Through him, I begat a daughter. She lived as wife with a king who came to this forest like another Dêvendra. Through her good fate from a long time, she bore three children to him and lived happily; to make amends for it, the fates become perverse and my children were subjected to misfortunes and died. After my daughter and others were living happily for a long time, the clouds became relentless and shed not a drop of water; there was a drought all throughout the land and the outcastes flew in all directions and lay dead in piles of carcases jet black as Yama. We have survived all these shocks only to be alone, and to suffer all the more." Whereupon the king wearing lance, eyed his ministers with great marvel and ordered them to furnish the Neecha ladies with all necessary things, relieve them of their pains and conduct them to his kingdom. Having returned to his city, he reflected over the situation and becoming convinced of the seemingly real nature of the universe created by the potent power of Mâya, he sought initiation into the mysteries of Brahman at our hands and attained quiescence in it. Oh Ramachandra of rare bounty, this great Mâya generates such dire delusions

as are indeed uncrossable. Through the power of this Mâya, Sat will appear as Asat and *vice-versâ*."

So said Vasishta when Râma questioned him thus—"Oh guru of my race, how came the things enacted in the regions of the perturbed mind to objectivise themselves in the physical world?" To which the Rishi replied thus—"You will be able to better understand the heterogeneous manifestations of Mâya, later on, in the story of Gâdhi, wherein Mâya is shown as producing diverse objects. Like the coincidence of the fall of palmyra fruit on the perching of a crow thereon, the wise of great knowledge say that the mind will merge unto itself through Vâsanas. Therefore King Lavana saw as true, on the subsequent day, that illusion which Sâmbarika, the Siddha imposed on the previous day through his Indra-Jala on him (the king) as a Chandâla (outcaste) and so on. That illusion which was wrought on the king's brains in his Jâgrat-Swapna state, the Chandalas, living on the slopes of the hills, saw to be real through their own intelligence. Now what happened was this. That which dawned on the king's mind (as Jâgrat-Swapna) was reflected on those of the Chandâlas as Jâgrat (or waking reality); and that which happened among the Chandâlas again reflected itself on the mind of the king (as the same Jâgrat reality). If this is the work of Mâya, who will be able to gauge its tremendous powers? It is only to Jnâna light that all the visible Mâyavic objects owe their existence in this world. Likewise are all objects observed through the five organs, non-existent except through Jnâna. Jnâna-Atma occupies a state intermediate between the knower and the known. Hence Moksha may be said to be that state wherein are not to be found the objects, their knower or the knowledge but which is yet the source of all these three. May you be ever impartite in that Chidanânda wherein are unified "that," the Brahman and "thou," the Kûtastha, which is the neutral state of the mind when it passes from one object to another, and which is without name, intelligence or inertness. May you rest in your innate self in an illuminated state, having enquired thoroughly through your subtle mind and having eradicated all the conceptions of your mind which

makes you falsely believe yourself to be under the trammels of Samsâra.

Now, Râma, you should rend asunder, through enormous efforts on your part, the long rope of Vâsanas tied to the vessels (of men) whirled on waterlifts. All the universes with their heterogeneity, though really Atma-Jnâna, shine as worlds only through our illusory mind like the blueness in the sky which is really non-existent. If with the extinction of the pains-producing Sankalpa, the mind is also destroyed, then will the thick frost of Moha (delusion) affecting us from remote periods dissipate itself. Then like an unobscured sky in the autumnal season, Brahman alone will shine resplendent, blissful, imperishable, non-dual, formless and without birth or death.

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STHITHI-PRAKARANA, OR THE CHAPTER ON PRESERVATION.

THE STORY OF ŚUKRA—VENUS.

Summary—Having in the previous Prakarana given out the Ajnâna stages to shew that the play of the mind, arising out of Chaitanya, constitutes this universe, as also the 7 Jnâna stages to relieve one from that universe, the author begins with this Prakarana of five stories to show that this universe shines as Chaitanya only, even after its rise and during preservation.

Without the aid of a painter or a canvas or any other materials of painting, the picture of the universe appears depicted on the stainless Chidâkas. Having itself appeared, it is ever seeing itself, (as there is none else for it to see). Therefore this universe is like a Swapna in Jâgrat and not like the state of Śushupti (sleep), when all conceptions of organs are lost. The reflections of all the universes in the non-differentiated Atma-Jnâna which is witness, all full, immaculate and all-pervading is like that of the image in a glass. They shine through Brahman without any relationship of cause and effect. Their true nature can be said to be the reflection itself. May you, oh Râma, through painful endeavours contemplate, as one, upon the eternal Brahman which is partless, the Atma (Self) of all, the all-full Jnâna and the all-pervading Chidâkas. Should you firmly master, such a certitude of mind, you will be rid of all fluctuations of mind and become of the nature of Atma-Jnâna itself. Just as one stone has in it carved many pictures, so in the one Brahman do manifest themselves the motley worlds. Since to constitute a second there is no cause or effect associated with It (Brahman), there is really nothing to be called the universe. Atma-Jnâna alone *is*. All the universes are nothing but the reflections in the one certitude of Brahman.

Now to exemplify the truth of my remarks, thou shalt hearken to the story of (Venus) Śukracharya. In days of old, Muni Bhrigu was engaged in the performance of an immutable Tapas on the slope of the lofty and ancient mountain called Mandaragiri. His son who rejoiced in the name of Śukra was a remarkably intelligent person and shone like the moon. He never used to part from the feet of his father. He was in that great Laya (neutral) state which is intermediate between the incomparable Chit and Achit states.* Whilst he was thus in an intermediate state unaware of them both, like King Truśanku† who was left in the middle of the sky without being able to go higher up or come lower down to the earth, his father was in Nirvikalpa Samâdhi. Then the son who never used to part from his father, remained separate and looked up through the pure Akaśa where he saw a Deva (celestial) lady approaching him. Her graceful tresses were bedecked with Mandara flowers, the odor of which was gently wafted by the zephyrs as she trudged along with the gait of a she-elephant. Having eyed her fully before him, he became quite enamoured of her ; and then closing his two eyelids, he revelled in the vast fields of his mental region, through the over-powering desire in him. Coming to the conclusion that she belonged to Devaloka, he resolved upon going to that Loka (world), when lo ! he saw that Loka before him and Indra, the lord of Devas shining in it like lightning-flashing clouds and seated on his beautiful throne, eulogised by the Devas therein. Thereupon formal courtesies were exchanged between Śukra and Indra. Whilst Śukra was living there amidst luxurious enjoyments, the selfsame Deva lady, whom he had before seen, emerged out of a bevy of houris living therein and presented herself before him with budding breasts peeping out of her fine petticoat. Then the two eyes of Śukra gleamed with inexpressible delight at the sight of this fair creature who, in turn, returned

* The state of Brahman is said to be that neutral state which is between or above the (Chit) intelligence and (Achit) matter of the universe.

† This King it was who applied to Vasishta to be transported physically to the heavens but he was refused ; and hence he applied to Viswamitra who unable to take him up to Swarga, the heavens left him in the Antariksha, the intermediate space.

the same glances. While thus their hearts and eyes were melting into one with love, Śukra who never failed to bring into existence whatever he willed through his Sankalpa willed that sable darkness should envelop the space. With intense gloom enveloping therein as at the end of a Kalpa, all who were there fled to other quarters panic-struck and thus cleared the field for the pair. Then the celestial houris came under the embrace of Śukra, beneath the foliage of the beautiful Kalpa tree of Paradise. Thus passed the pair, 8 Chatur-Yugas* in sensual enjoyments without any let or hindrance. Then fearing lest all his Dharmas should be wasted thus, he descended to Bhuloka (earth) from Devaloka. It was here (on earth) that he forgot all about his pristine reality. In his descent from Indra loka, Śukra's Jiva commingled itself with the soft rays of the full moon and became the cool snow. This snow falling on paddy fields converted itself into paddy. The rice arising from the fertile stalks was cooked and eaten by a Brahman of Deśârna country and was converted into the seminal fluid in him. Śukra, who was thus in the form of sperm in the Brahmin, ultimately came out as his son† out of the womb of his spouse. Associating himself with Tapaswins, he performed a rare Tapas for the period of a Manu, in a forest encircling the golden mountains of Mahameru. Then Śukra bore an offspring of a man through a hind. Through the Ajnâna (ignorance) with which he was enslaved to the material things of the world, through his fond love to his offspring, he fell off from his true state. Passing through a series of incarnations subject to births and deaths generated by his illusory Vâsanas, he at last incarnated in the body of a Tapaswin, as the son of a Muni on the banks of the holy Ganges.

Let me turn to the former body of Śukra which was lying entranced by the side of his father and from which life had departed. The rays of the sun aided by the wind had reduced it to a mere skeleton. But it remained intact on earth without

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* Chatur-Yugas are otherwise called Mahâyugas. Each Mahâyuga is composed of the 4 Yugas, Krita, Treta, Dwâpara and Kali.

† This shows clearly that Venus stands for the egos of human beings. This describes the general pilgrimage and incarnation of egos.

being assailed and destroyed by birds or beasts, as they were instinctively afraid of doing away with it through the glory of Bhrigu sitting hard by. Having passed many divine years in Nirvikalpa Samâdhi, Bhrigu opened his eyes only to find the shrivelled carcase of his son with mere bones which looked the very incarnation of poverty and misfortune. Then this Muni of rare Tapas and renunciation became quite disconsolate in mind at finding sparrows chirping in the nine avenues of his son's body and frogs squatting and playing within his stomach. Without trying to dive into the cause of all these occurrences, he concluded that his beloved son was dead. With the flaming anger of Rudra riding on his bull, he began to vent his whole anger against Yama and began to curse him, in order to destroy him, on account of the premature death of his son caused by the latter. At which, Yama quailed with fear and having assumed a body composed of the five elements, appeared before the disconsolate Bhrigu with 6 faces, 6 hands, blade, noose, pendants and the diamond-hilted armor of protection and surrounded by his enormous hosts.

Then this All-devourer, in order to explain the real situation to the Muni, softly addressed him thus—" We who are only administering the laws of Eswara will not but extol you who have immeasurable and noble Tapas. Therefore it is not meet that you should spoil your all-full Tapas through your dire anger. Even the fire at the period of Pralaya, will not consume me, much less your words. Indeed many are the Rudras and the large lotus-eyed Vishnus that fell a prey to me, having been enmeshed in the snares of Samsâra. There is none in this world of pains, who ever vanquished me. All came under my jaws. It is the unalterable and eternal decree of Parameswara and not myself, that I should be the cause of the destruction of all created lives. This law ever endures. In the immaculate Jnâna introvision, all the differences of actor and enjoyer are lost, but in the Ajnâna vision of people, these exist in concrete shapes. All creatures arising through the force of their Karma are born through Sankalpa and perish at the end of a Kalpa. Then at the time of Pralaya, where shall we find the Jnâna-Vision developed through a recitation of the Vedas? Where will all

your firmness of will then be? Where will your glory then be? Where will be then all your present despondency which trembles like a person full of mental darkness, ignorant of the path laid down by the Great? Are you justified in cursing me through your anger, without trying to understand the present situation of your son brought on by his own Sankalpa? (Mind you now what I say). It is the mind alone that (*in esse*) is Atma and none else. The mind's acts (and not the bodily ones) are alone the true acts. Through its life in this world, it is called Jiva. It is called Buddhi, through its certainty of knowledge. It is called the direAhankâra when the conceptions of "I" and "mine" assert themselves with the signs of anger, &c. And it is this mind alone, that is the universe through the conception of excessive differentiations. Whilst you and your son were engaged in Nirvikalpa Samadhi, your son abandoned his fleshy tabernacle through excessive desires and mentally joined, in the Akaśa, a Deva lady by the name of Viswâvasu. Then he incarnated on earth in the country of Deśârna as the son of a Brahmin. He went the round of lives as a King in the country of Kośala, a hunter in an extensive forest, a swan on the banks of the Ganges, a great King in the Solar family ruling over Poundra country and the Guru of the Solar race in Sâlwa country. For the long period of a Kalpa, he passed his life as the King of Vidhyâdaras; he was the intelligent son of a Muni of great Tapas; a chieftain in Souvira country with large tanks with fishes playing in them; the Guru of Sivites* in another country; a bamboo cluster in another country, full of fragrance; a stag in a decayed forest; a firece-looking boa-constrictor in a spacious forest. Thus did he pass through various, wombs; going through births high or low, with a stainful mind and under the influence of Vâsanas and was at last born as the incomparable and true son of a Rishi on the banks of the Ganges. In this birth, he got the mastery over his weak foes of the illusory organs and wearing matted locks, &c., and going by the name of Vâsudeva, has been engaged in Tapas for the last 800 years. If you, through your love for your son, wish to behold the series of illusory

* Followers of Siva.

births which flitted across your son's mind like a whirling dream, you can do so now through your divine vision." So said Yama when the Muni of great culture observed in a moment, through his introvision, all the events of his son's lives reflected in the transparent mirror of the pure mind, which in its turn manifested itself out of the transcendent Jnâna-light. Then this Muni of non-desires returned from his trance (at the end of which he was) by the river Ganges, to his normal state by entering and animating his tenement of body lying in Mandaragiri. Greatly astonished, he asked of him many pardons (for his conduct) and addressed him thus—"Oh ommiscient Kâla (time), thou art the foremost dispenser of Law; thou art the only one thoroughly acquainted with the three periods of time. Persons like myself are mere tyros in Brahma Jnâna."

Then the ever-ending Yama took hold of Bhrigu's hand and led him out of the caves of Mandaragiri to where the divine river Ganges flowed. There the Rishi saw, with intense delight, his son who there passed under the pseudonym of Vâsudeva. So willed Yama. Again when Yama willed that Vâsudêva should come back from his Samâdhi state and see them, the latter accordingly did and seeing them before himself saluted them. Thereupon all the three noble souls seated themselves upon a stone with true love towards one another. Then the son eying these two, remarked thus—"Through your presence here, I have been cleansed of all the delusions arising from stainless Tapas, Yâjnas and wealth. Even copious draughts of nectar will not yield such a bliss as your advent here." Thereupon Bhrigu saw him endearingly and blessed him thus—"May bliss ever increase in thee, mayest thou possess Jnâna fully, and may Ajnâna fly from thee." Then closing his two mutilated* eyes, Śukra reviewed all his past lives through his Jnâna-Vision. Thus was he freed in a moment from future births.

After observing all through his divine vision, Śukra remarked in wonder thus—"Passing strange is it that the dire delusion called Prakriti (matter), having transformed itself into this universe, flourished friendly in my mind. I

* The eyes of S'ukra were mutilated at the time when Bali acceded to the request of Vishnu as Dwarf.

have known all that should be known I have seen all that should be seen. I have been released from the pains incidental to the many re-births. I have been whirling in them for a long time. I have attained Atma-Jnâna, the good effects of all. Therefore, sirs, let us hereafter betake ourselves to Mandara hills and see the body lying there. Do not think that I have either love or hatred towards objects, albeit my intention is to visit the skeleton of my body due to Karma and derive happiness therefrom." After Vâsudeva spoke thus, all the three started for Mandara hills and reached it in a moment. When these triumvirs who had known the extent and true nature of the whole universe arrived at the spot, Vâsudeva surveyed, with unmingled pleasure, his former body as the son of Bhrigu and then casting his glances at his father, asked him, whether it was that bony body which he had reared up as his son's. Then continuing, he said—"Oh father, this body you brought up before with rare happiness, being without pains, desires, doubts, or sense of gain or loss was in a state of immutable bliss with mind destroyed. Is there any happiness to Jivas (egos) other than in the state when the mind is destroyed? This solitary body had then attained the bliss of those who have got by the All-pervading Jnâna wherein one is drowned in the one ocean of the great bliss, or the extreme quiescence or that Atmic certainty, wherein the Jnânis are free from all pains. It is only through dint of my rare Tapas, I have been able to witness the miracles I have seen here."

So said Vâsudeva, when Kâla (Yama) who was by interrupted him with these words.—"Now sir, enter this body like kings, their cities. And there be administering the duties of a guru* to the Asuras who need correction." Having given these orders to Śukra, he bid adieu to them both and instantly disappeared from the very spot where he was standing. At his departure, the father and son were greatly grieved. But Śukra of great prowess abandoned the conception of Vâsudeva and then entered his former body according to Yama's injunction. Thereupon the matchless Bhrigu bathed—with the waters in his bowel purified through Vedic Mantras—the body of Śukra

* If Asura means egos, Sukra (Venus) is their guru.

into which the son had to enter through sheer fate. With this application, the Nâdis (nerves) in his body became pliant and allowed the Prâna to circulate freely over them throughout his body. Then Bhârgava(the son of Bhrigu) rose up in that body and having paid due respects to his father, stood by him. Thus did the father and son utterly rout their enemy of the stainful mind and pass their days in the Jivanmukti state like a waveless ocean. Thus said Vasishta of great Jnâna and erudition to Râma of true grace like the clouds.

The Story of D'a'ma, Vya'la and Kata.

Summary.—Having shewn that the universe shines as Atma Sankalpa, the author illustrates in this story that the conception of the reality of the universe will increase with contemplation upon Non-Atma.

The true nature of "That" will truly dawn with surpriseless bliss in the hearts of those only who are engaged in ceaseless enquiry (after Atma); who are freed from the base thoughts of the mind or Sankalpa; who are ever in the enjoyment of (spiritual) bliss; who have known the true nature of Sachidânanda which destroys the unreality, inertness and pains of the visible objects, that are the result of Sankalpa; who have cognized their Atmic Reality, the seer after giving up all conceptions of non-Atma, the non-seer; who, though alive, do enjoy the Jagrat (waking) state in the supreme Tatwa of Jnâna; who are quite dormant, so far as the paths leading to re-births are concerned; who have cut themselves asunder from all Vâsanas of good or evil, through their fully developed non-desires and who after destroying the snares of Vâsanas, relieve their minds from their bondage. In such minds only, will there be the illumination of the true Jnâna, like an adulterated water cleared of its sedimentations through clearing-nuts. It is only when the mind, being divested of all its desires, is indifferent to pleasures or pains and is not attracted by any objects that it will be rendered pure, free from the grip of the great delusion like a bird freed from its cage, and roaming

freely the Akaśa ; and then without any doubts, will ever be without any particle of desire. Then it will be Plenum itself and will shine like a full moon. Persons in this state will even bless (and aid) the Trumûrtis (Brahma, Vishnu and Rudra), the highest of deities.

The Supreme principle should be attained through firm enquiry. The tumultuous delusions of re-births will be enveloping us like a mist, so long as there is no firm enquiry about the nature of the universe and of the "I" in man. Those only are the cognizers of Tatwa (or Reality) who do perceive objectively, through their non-fluctuating Jnâna-Vision, that all the countless universes and egos of men are none else but the light of the imperishable Jnâna. Those only are the cognizers of Tatwa who perceive objectively that it is the immeasurable Atma Jnâna alone which manifests itself as all potencies and yet is non-dual (in its innate condition) and which is the latency of all possible ideations. Those only are the cognizers of Tatwa who perceive objectively that Brahman alone is, as being the laya centre between being and non-being and that in it there is nothing, as apart from It, such as the knower of "I" or the known of the universe.

Like a wayfarer who, as he travels along, sees things in the different quarters without any longing for them, the stainless knowers of Brahman, even though their minds are immersed in sensual enjoyments in the performance of actions, will never be affected by them. Even thieves will become their friends, since they will derive Brahmic bliss from material enjoyments. The wise will regard the worldly enjoyments in the same light as a traveller meets unconcernedly, in his way, a host of men bound on a marriage. Those who have mastered their minds will look upon even a scintilla of desires in their hearts as a great evil and therefore will not long after them. A king released from prison after great difficulties will estimate greatly his kingdom ; but an emperor who has won much laurels and wears the great sword, will care two straws for the whole earth over which he reigns. The conquerors of mind should previously have mastered it through their mind, like the hand with hand, the legs with legs, the teeth with teeth, and so on with reference to the other parts of the

whole body. There is no other vessel on this earth to wade the ocean of re-birth than the mastery of the antagonistic mind. Those only will reach the world of Moksha who have controlled the serpent of mind replete with the venom of its actions in the hole of their heart. Even pure and virtuous men as well as the famous and the greatly intelligent will wear, on the crown of their head, the lotus-like feet of those Great Ones who have, under their control, their minds. Therefore, oh Râma, may you quell your tremendous foes of the organs, accoutred in this world of many cities with the weapon of excessive desires and riding upon the elephant—of sins generated through your former enjoyments—which elephant is ever rutting with the three, passion, anger and delusion. If you will only destroy the painful Ahankâra of the mind and conquer the foes of organs, then will the ever-waking Vâsanas subside like a forest of lotuses enveloped by snow. So long as one through the mastery of his mind is not convinced of the reality of the non-dual Principle, so long will the anguish of his mind not cease like the (conception of) ghosts inseparable from intense gloom. This mind whirling through pains is sometimes stated to be a clever statesman, as it enables Jnânis to cognize their own Self through the discrimination of Tatwas. It is also dubbed with the appellations of "crafty general," or a "menial," through the different functions it fulfils, of annihilating its enemy of organs or itself performing any actions it chooses through its own volition. In the case of true Jnânis, their pure mind for which there is no choice of discrimination (between the two paths of virtue and vice) constitutes their better half, as it enables them to enjoy unalloyed bliss. It can, at the same time, be stated to be their father or true friend—father on account of its protecting nature; a rare friend through the true counsels it imparts in the way of obtaining the higher goal.

The mind of the wise will but tread the virtuous paths through the study of the beneficient Atma-Jnâna Śastras, will contemplate upon Atma and having attained the true cognition, will destroy its own form. Like a true father, such a mind will confer, upon one, Jnâna Siddhi. If one should see, unimpeded within himself with true illumination, immobility and stainlessness and be also initiated into the All-full

Jnâna, then will his stainless mind shine with the lustre of a gem through its being of the nature of his own Self in the Akaśa of the heart. This pure jewel of the mind gets stuck in the mire of the weak Vâsanas of heterogeneity, and hence is invisible to all. But if it be bathed in the waters of Jnâna and thus cleansed of all its impurities, then the shining Moksha will disclose itself to all. Now, oh Râma, you should through dint of discrimination understand the true Jnâna and having worshipped it, should master the organs along with Ahankâra and thus liberate yourself from all trammels of re-births. Through such a course all the certain ideas of differentiation existing in man, such as He, I, &c., will cease to be. Having given up all these differentiations of thoughts, may you find asylum in the one Reality which is other than these things and resting in your Atma, the seat of "That," perform all actions as you list. Then the objects being enjoyed by you with a false* mind will no longer be a bondage to you.

Now, Râma, do not follow the path trodden by the three Asuras D'âma, Vyâla and Kata but free yourself from all pains of existence by going in the footsteps of the other three Asuras, *viz.*, Bheema, Bhâsa and D'rudha.

Here Râma of great Jnâna interrupted the Rishi with the question as to who these three Asuras were. To which the great Rishi replied thus, blessing the king with Nirvana into the secrets of which the Rishi wished to initiate him—"An Asura by the name of Śambara roamed throughout the regions of Pâtâla, living therein. He was an adept in the manifold wily arts, of Mâya (illusion) and rested in Mâya itself. Once this Daitya subjected to ignominy Devendra, through his powerful ocean of an army. Thereupon the Devas became infuriated and began to harass and destroy in all manner of ways the Asuras whether asleep or travelling in different directions. Observing this dastardly attack of the Devas, the chief of the Asuras despatched, against them, a large army headed by Mundika, Anka, Dhruma and others. The Devas availed themselves of an opportune occasion to foil their enemies and so did away with all of them. Hearing all these, the irate Śambara marched to Dêvaloka. The Devas having

* False in its higher sense.

heard him approach who was well-skilled in Mâya-Vidhya (the science of illusion), were struck with terror and hid themselves in the caves of the great Meru mountains. Thereupon Śambara shed flames everywhere in Devaloka like the Tripuras (three cities) set on flames by Parameśwara (Rudra) and returned from there to his own place, rendering it a regular void and leaving the Deva ladies wailing in the streets. Finding the coast clear, the Devas returned in numbers to their place. Hearing which, the Asura despatched through Mâya-Vidhya armies after armies without any intermission. But these were repulsed and killed completely by the Devas. Śambara became greatly infuriated at these disastrous results and so created through his Mâyavic power D'âma, Vyâla and Kata. These had "Atlantean shoulders fit to bear the weight" of Mahameru on them. . They were not subject to the bond of Vâsanas and were devoid of desires or egoism. They knew neither death nor life, neither pleasures nor pains, neither victory nor defeat, neither waging war nor retreating. They were therefore incapable of defeat and were able to put an end to their antagonists through the discharge of arrows. Fully convinced of their invulnerability, Śambara living in Pâtâla, gathered together all his hosts living over hills, ocean and earth and sent them along to reinforce these three Mâyâvic personages. The countless hosts sent by Śambara sallied forth like so many hills walking on their legs or as if the ocean full of fishes overflowed the land or the Kalpa came to an end. Similarly did the Dêvas march out in great numbers. Both the armies came into direct rencontre like wind facing fire. Thus it seemed as though the next Kalpa was already come. Weapons breathing flames came into contact with human bodies which at once dropped down dead and began to accumulate like a mountain. Even mountains began to be tossed to and fro in the scarlet ocean of blood oozing out of the lifeless bodies. The angry and deceptive Asuras approached close their enemy and drove them away. All the Devas fled the field with a despondent heart. But the three Mâyâvic personages mentioned above went in quest of them in all quarters. Not being able to trace them to their places of concealment, the victorious triumvirs returned from Dêvaloka to where their leader was.

Meanwhile all the Dêva hosts, ignorant what to do, resorted for aid to Brahma seated on his lotus seat. Having, with true love, paid the homage of due respects to him, they related to him the atrocities committed by Śambara flaming like fire and their utter rout at the hands of the three persons created by the Asura. Thereupon Brahma meditated and pacifying them, gave vent to the following words—"After the lapse of a thousand years, Dêvendra will kill the Asuras in the war between himself and Śambara who is now overpowering his enemies. Till then, we shall advise you thus. From to-day forward, you go to D'âma and others and apprise them of your intention to war with them. Having made a pretence of fighting with them, withdraw when they make onslaughts on you. If you conduct yourselves thus, repeating it over and over (for 1,000 years), then the Vâsana of Ahankâra, will begin to reflect itself in the minds of the three Asuras like a shadow in a glass. Then if this idea of "I" gets firmly rooted in their minds, then they will be in bondage, like birds caught in a trap and can be easily disposed of. It is desires that, like Yama (death), bring on manifold pains to persons in this world ; devoid of them, there is bliss unsullied with pains. All creatures in this world being bound by the cord of pains are greatly afflicted thereby. With tight bonds, pains are generated ; freed from them, pains also cease. It is only through desires that persons, whether they be stainless or omniscient or all-puissant, do get trammelled in this world. Even persons, who are in a high state, fall low through their desires, like a lion in a cage. Therefore do not be disheartened." With these words, Brahma instantaneously disappeared at the very spot where he was.

The Dêvas having heard these words of Brahma, while in the full possessions of their five faculties of organs, departed for Dêvaloka and there caused large kettle-drums to be sounded for war so as to reverberate through earth and the rest of the whole universe. Having heard these sounds, the Asuras rushed with great ire from Pâtâla to Devaloka and hurled at their enemies all kinds of destructive weapons. The latter, who were bent upon merely eking out the time according to Brahma's injunctions, made the pretence of

fighting and retreating again and again. Thus did a long period of time elapse, the war being waged in divers ways, when the insidious desire of "I" stole into the hearts of the three Asuras through such a process of warfare, and their minds got trammelled. Then fear was generated in their hearts and all kinds of delusions took firm hold of them. Being drowned in the pain-giving Mâya and emaciated through pains, they were at a loss what to do. Then in order to preserve their body from deterioration, they began to deliberate upon the many means of enjoying happiness through the illusory worldly things. Being ever engaged in this thought, their minds got enthralled and unsteady. On the battlefield, consternation and depression of mind arose in them and they were appalled at the idea of death. Hence they were greatly agitated in their hearts and looked about for a safe asylum. Being completely denuded of all powers, they were not able to face even an antagonist, should he face them. Were there no fuel, will Agni (fire) be able to consume anything and offer oblations to the Dêvas? To cut the story short without many words, the three Asuras fled away panic-struck and died.

Now Râma, we have related the story of the Asuras, D'âma and others in order that you may attain Jnâna thereby (through not falling into their wrong path). If the minds of persons should sportively associate themselves with Ajnâna (or worldly things) without any impediment, then the pains of existence arising through such Ajnâna, will never affect them. Therefore you should not follow the path pursued by the above three Asuras.

Here Râma questioned Vasishta thus.—"How did the three Asuras arise from Parabrahm"?

To which Vasishta replied thus—The fearful D'âma and others had their bodies as only the manifestations of the Supreme. Like D'áma and others who had their bodies as mere appearances, we who are here are no other than Chidâkaś itself. Therefore, thou redoubtable warrior, the conceptions of "I" or "thou" or D'âma and others are no other than untrue. The Brahmic light manifesting itself visibly as the All-pervading Atmic (Śakti) potency became agitated through the potent thought of the Asura, Śambara. It

then assumed the three forms of D'âma and others and began its sportive pilgrimage in such forms. Therefore neither these persons having the above attributes nor we are really existent anywhere (as such). That which really is, is Parabrahm which is the knower of all as the witness, the knowledge itself, the immaculate, the all and the quiescent without heterogeneity or dawning or setting. The Chit (Sakti) potency of that All-full Principle is this universe. All the heterogeneous visibles, perceived through the organs of sense, are only unreal; but that which is real is the one Brahmic Principle. May you rest happy in it.

The Story of Bheema, Bha'sa and D'rudha.

Summary.—Having given out in the previous story that the three Asuras were defeated through Ahankâra, the author gives out this story to show that success will result in the case of non-Ahankâra.

Not even an iota of benefit will accrue to those who dote upon their sons, lands and other worldly possessions as their own. Pains will not in the least affect those men of large hearts who regard, as a mere paltry bauble, all the imperishable (objects of the) world, like a stag that does not care for precious objects but contents itself with mere hay.

Those, who have cognized in their hearts Brahman full of all potencies, will ever be protected by the guardian angels of the eight quarters just as the vast universes are. Those only can truly be styled *Men* who are possessed of true love, bent upon a ceaseless enquiry and ever engaged with true efforts for the realization of "That" which enables one to discern Truth. The rest of mankind are brutes merely.

Though sore pressed by dire afflictions, one should never perform actions which ought not to be done. In drinking even nectar through ways forbidden, Râhu* had to suffer greatly from it. But in the case of the wise who have reached a high state through their good qualities, all things impossible before of subjugation are now encompassed by

* Râhu, the serpent and one of the two nodes had to suffer in the churning of the ocean by having his head cut off.

them; all dangers flee from before them and they are in possession of all incomparable acquisitions. What is there that cannot be encompassed easily by those stainless men, through their ceaseless efforts, their intelligence and a study of the supreme spiritual books? If only the readers of Atma-Jnâna works who do take delight therein, will not be hasty in longing for the fruits at once but will meditate regularly and gradually upon them, then the mind will by degrees be ripened and at the end the endless Atma will be reached.

May you, without pains or fear or sloth or egoism, walk in the path laid out by Atma-Jnâna books, without heeding to the illusory voices of any one. Do not court destruction (by treading a wrong path). All our properties are but futile. All our wealth land us but into dangers. But non-desires take us into Elysium. Fame, longevity and acquisitions as well as Brahmic seat are involuntarily attained, like a soft tendril in spring, by those wise men who, walking in the right path, do not in the least long after material pleasures productive of the pains of Samsâra. Having prostrated at the beautiful feet of those great persons, one should free himself through their aid from the trammels of re-births which cannot be avoided through mere Tapas or pilgrimage or study of spiritual books. The Great persons are those who have minimised greatly the bootless delusion of "I" and anger and treading the virtuous path, live out their lives according to Atma-Jnâna books. Those who have not cognized Brahman, the true significance of "I," cannot be said to have seen Chidâkas; but those who have cognized Brahman, can be said to be Chidâkas itself. If the cloud of Ahankâra called "I" do screen the sun of Jnâna-Akas, then the lily of Brahman which is "Non-I," will never bloom. The original sprout of the painful Ahankâra with its tender stem of re-births at length ramifies itself everywhere with its long branches of "Mine" and "thine" and yields its unripe fruits of Naraka (hell). This tree can be destroyed to its root by Jnâna fire only.

Here Râma queried the Rishi thus—what is the nature of this Ahankâra (the ideation of I)? How can we master it? What are the results of such a mastery by a person, whether he is associated with the Vâsanas of the body or not?

To which, Muni Vasishta replied thus—" In the three worlds, there are three kinds* of Ahankâras. Of these, two kinds of Ahankâras are always beneficial and one always condemnable. That Jnâna which after discrimination enables us to cognize that all the worlds and Parâmatma are ourselves, that the self (or I) is eternal and that there is no other to be meditated upon than our self is the Supreme Ahankâra. That Jnâna which makes us perceive our own Self to be more subtle than the tail-end of paddy and to be ever-existent, exterior to (or above) all the universe, is the second kind of Ahankâra. These two kinds of Ahankâras will certainly be found in Jivan Muktas and will enable them to attain Moksha after crossing Samsâra ; but will never subject them to bondage. That certain knowledge which identifies the " I" with the body composed of the hands, feet, &c., is the third kind of Ahankâra. This is common to all persons of the world and dire in its results. It is the cause of the growth of the poisonous tree of re-births. It should be destroyed at all costs. Dire, very dire are its effects. Through this dire Ahankâra, myriads of souls have been deluded and bereft of all intelligence. The more you soon annhilate this Ahankâra through the above mentioned two kinds of Ahankâra, the more will the Brahmic Principle dawn in you. Endeavour, through the higher two kinds of Ahankâra, to attain Brahman : then if you are firmly seated in that Seat where even these two kinds of Ahankâra are given up, one by one, then such a state is the ripe Brahmic seat. The non-identification of " I" with the visible body (or the visibles) is the Nirvâna proclaimed by the Vedas.

Now hearken well to the characteristics of these Ahankâras. After the utter annihilation of the above mentioned Asuras, D'âma and others, Śambarâsura who was well versed in Mâyavidya became greatly incensed with the haughty Dêvas and having reflected in diverse ways upon devising means for their destruction soliloquised thus—" The three Asuras, D'âma and others, whom I created before were devoid of Atma-Jnâna ; and hence seized with the unreal conception of

* The 3 Ahankâras rise in reference to the three bodies of man. In the second kind of Ahankâra, their direct experience is they are like the tail end of paddy or the thumb and not this body.

" I" and " mine," succumbed to the Dêvas in fight. Therefore I will again create, through my Mâyâvic power, Asuras of Jnâna, well read in Atma-Jnâna Śastras. Possessed of the true Jnâna, they will not be destroyed through the illusory Ahankâra."

With this determination to overpower the Dêvas, S'ambara willed into existence, through his stainless mind, three Asuras who arose through Mâya like bubbles on the surface of the ocean encircling the earth. They were omniscient and through their own wisdom, knew themselves to be of the nature of Jnâna. They had not the taint of Sanchita Karmas or love or hatred. They were able to firmly be in whatever state they wished to be. They were so illuminated as not to have any doubts. These pure personages cared not a straw for the whole Universe; their names being Bheema, Bhâsa and D'rudha. Being asked by their maker to wage war with the Devas, they marched straight against them and fought terribly with them for countless years: whenever the idea of " I" and " mine" flitted across the minds of these Asuras, they would probe unto their hearts for the origin of " I" through their subtle Jnâna enquiry. And then this manifestation of " I" and " mine" vanished at once like the wealth of non-charitably disposed persons. Those who have divested themselves of this ever-waxing Ahankâra through Atmic enquiry in diverse ways will never be touched by the fear of births and deaths, will be stainless and content with whatever objects they can easily get and will look equally upon all through their present Jnâna-vision existing from a remote period.

Therefore in the war with Bheema and others, the whole host of Devas chose rather to fly away from the field like the wealth dissipated by a rake in a short time and to hide themselves in different quarters. They then went to Vishnu for asylum and prostrated themselves before Him who strode the earth with three strides.* Having assured them of his aid and told them not to be afraid, Vishnu marched to the battlefield in great anger and waged a rare war by flinging at the three Asuras the weapon, discus. The three Asuras were burnt

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* The three strides are in Vâmana (Dwarf) Avatâr.

by the flames issuing out of the said weapon and were carried at once to the Loka called Vaikunta wherein resides Vishnu wearing on his neck the Tulasi garland.

Thus through Vâsanas, bondage is caused; with the disappearance of the former, the latter also vanishes. Therefore, Oh Râma, you should know well all things through your discriminative Jnâna. Through such a knowledge of Tatwas, there will be an extinction of all Vâsanas which form the medium of enjoyments. With the extinction of all Vâsanas, the undaunted mind will get quiescence like a gheeless lamp.

The Story of Dha's'oora.

Summary—Having explained that the renunciation of Ahankâra tends to the attainment of Atma, the author again illustrates in this story the theory that Atmic Sankalpa makes this universe to shine and constitutes it.

The best means of disposing of this great danger of Mâya involving all in pains is the destruction of the mind. Oh Râma, may you hear from me and not slip from your memory the true significance of the perfect Tatwa-Jnâna. The longing after the stainful material enjoyments is itself bondage; the renunciation of the same is Moksha of the nature of Brahman. Of what avail are other paths, such as the study of Śastras and others? You should, without the least suffering of mind, walk in this path of renunciation of desires. Now oh Râma, you should consider as fire or poison all objects which are said to be pleasant or otherwise. Repeatedly should you be enquiring into all the painful worldly enjoyments, differing in degrees; and without letting your mind crave for them, if you enjoy them lightly, you will never be affected thereby and will find them pleasant. The concretion of the powerful mind in objects is itself the destruction of Atma; but with the destruction of the mind, Atma begins to dawn. In the case of Brahma Jnânis, their minds are extinct; but the stainful mind of Ajnânis proves their fetters. The higher minds of Jnânis are with neither bliss nor non-bliss, motion nor non-motion, Sat nor Asat; nor are they in states intermediate (between these pairs).

Here Râma asked Vasishta to be enlightened *in extenso* as to how this universe is in the one Tatwa and the eternal Atma-Jnâna which is above all the universes. To which Vasishta replied thus—" Like the one Akaśa which, though permeating all objects as inseparable from them, is yet through its subtle nature distinct from them, so the homogeneous one Jnâna Reality, though all-full in all objects, is yet distinct from them) and never affected by the changes which such objects undergo. Atma-Jnâna which is without the vain Sankalpas, name, destruction or heterogeneity is (to give a rough description of it) as subtle as one-hundredth part of the all-pervading Akaśa. It is this which is dubbed with different beneficent appellations of Atma and others and which is the Jnâna in Jnânis. It is this which though manifesting itself as Ajnâna producing Samsâra is yet non-dual in its nature and is the Jnâna which makes one to know his own Self. It is this which, though it is the one Jnâna having none else to compare with it, yet manifests itself as identical with this universe of the nature of Satta (Be-ness) with all its ocean of waves encircling it. To the ignorant who have not known their Atma, their ceaseless cycles of pains-producing re-births reduce them to abject slavery and suffering; but in those who have known their true Self, the Jnâna light will dawn and all objects will be known as one. And through the enjoyment of their own Self the three, actor, action and instrument will shine (as one) in their Self. All that they contemplate upon then, will be of that (Jnâna) essence alone. Those who are in enjoyment of (this) immemorial wealth will ever be so.

Jnâna is that in which are not found such acts as dawning or setting, rising or standing or going to a seat or returning from it and which may be said to both exist and non-exist here at the same time. It is in this that the stainless immaculate Atma is. It is this Jnâna which through its inherent all-pervading potency shines as this heterogeneous universe in the above-mentioned manner. It is this Jnâna which through its power of becoming light and darkness, and one and many, abandons its real state of all-full Jnâna and gradually becomes of the nature of Jiva through the heterogeneous conceptions of "I", "he," "thou," &c. Then through its conception of being

caught in the meshes of Samsâra, it is subject to the dualities of Sankalpas and Vikalpas, existence and non-existence, attractions and repulsions, &c. Being thus in a differentiated state, it, through its manifold Sankalpas creating this body composed of eight principles, is yet not its author. The very fluctuation (or motion) in this state produces ever the septenary graduated states of existence, locomotive and fixed. Though its incomparable Brahmic potency, it generates all and destroys them again. Therefore this universe appears to be everywhere through the Sankalpa of the mind like the mirage manifesting itself in the unreal Bhuta-Akaś (or elemental Akaś).

Just as one through his excessive giddiness, thinks himself to be another, the one impartite Jnâna appears to be unreal. Know, Oh Râma, that to be the above Jnâna which enables one to perceive sound and other objects. Know also that this Jnâna is no other than the all-pervading Parabrahm which has manifested itself as all this universe. The pseudonym Brahman* expresses very aptly this idea. Nought else is but this one. Can the waves, &c., of an ocean be said to be other than water as mere dust ? Similarly, the incomparable Brahman alone does truly exist ; but not Akaśa and other things which exist but in name. Like heat inseparable from fire and identical with it, so the universe which is of the nature of Brahman is identical with it.

This identity should be taught only to those who have developed the four means of salvation and have perfected themselves in Charya (acts of service to the Lord), Krya (acts of worship towards Him) and Yoga. After having first gauged the merits and deserts of the disciple, he should be initiated into the mysteries of the identity of one's Self with Brahman. But if this be imparted to those wallowing in desires, it will but fling them into the tortures of Tophet, never to return. It is only to illuminated minds like yourself untinged with the desires of the ever-agitating wealth, that this grand Truth will become self-evident. The disciple who, in order to free himself from existence, approaches, without the least doubt and under great self-sacrifice, a Guru of powerful knowledge should satisfy the above conditions.

* Brahman from Brih to Expand.

Just as in the presence of a lamp, sun or flower, there is produced light, day or odor respectively, so in the presence of Chit, there will arise this universe. Its mere appearance will be the form of the universe; but it really is not. At these words of Vasishta, Râma remarked thus—"All the words of your holiness which are unfathomable through their loftiness (of conception), like the milky ocean cool and immaculate, have struck surprise in my heart. Through them, my mind has sometimes been cleared of, and sometimes enveloped with, doubts, like the autumnal clouds which produce alternately heat and cold in an instant. Oh Muni of great truth, how did these actions arise in Atma-Jnâna which is endless, one and manifold, of undying power, immeasurable and of noble characteristics?

To which, Vasishta replied thus—Know that I can prove experimentally and without the least contradiction the esoteric truths of the holy sentences in the Vêdas. I have to affirm that all I have said are nothing but the emphatic truth. If the true Jnâna-Vision is developed by you and (your) higher intelligence expands, then will you be able to judge for yourself as to whether it is easy or difficult to realize, as in the palm of the hand, the truths of my statements.

The stainless Jnâna can be attained through the Supreme Avidya only after expelling its darkness which annhilates one's own self (or Reality). You should destroy Ajnâna through itself alone like likes by likes, such as arrows by arrows, poison by poison, enemy by enemy, or excessive dirt by itself alone. Through patient enquiry and reflections, you will find that it will fly away and with its disappearance, Brahmic bliss will be attained. If you have Jnâna and a cognition of its reality through the unification of Jiva and Eśwara, then will you be able to understand the true nature of Avidya. Till the blissful Jnâna dawns in you, you should hold fast to the words of mine that the terrific Mâya really is not. Those who have cognized directly through themselves that all are but the immaculate Brahman, can be said to have attained Moksha.

The knowledge of diversity itself constitutes Mâya. At all costs, should this Mâya be overcome. The other bank of the river against which lash the waves of Mâya, can never

be perceived without gaining Atma-Jnâna. If that is clearly seen, then such a stainless seat is itself the imperishable Nirvana. Please do not rack your brains now as to the origin of this Mâya ; but enquire into the means of its destruction. If it is destroyed, then will you be able to know how it arose. Then will you be able to know whence it arose, what is its nature and how it perished. Therefore, Oh Râma, should the dose of medicine called Jnâna be administered to you, suffering from the malady of Ajnâna fruitful of all pains, then you will not be drowned in the ocean of the baneful re-births. Like Vâyu which having its source in Akâśa yet pervades it, so the Chit-Sakti arising out of Brahman, the Atmic Be-ness, shines as this universe. It is only through a slight motion in the immaculate Jnâna-ocean, all the hosts of Jivas and Eśwara shine. Having cognized without doubt through your divine vision that the one Brahman alone is partless, may you drown yourself in the Jnâna-ocean.

Through a slight motion in the one Jnâna, the Jnâna-Śakti in it becomes transformed in a moment into various Śaktis of many powers when they are associated with the three (Śaktis) potencies of Space, Time and Karmas. Though resting in its eternal seat of Brahmic Reality, this Jnâna-Śakti will contemplate upon itself as conditioned. While contemplating upon itself thus, there will come upon it, in its train of ideas, the conception of the limitation of names and forms. Associated as it then is with excessive Vikalpas, it is bound by the conceptions of space, time and actions. It is at this stage that the Jnâna Reality passes under the appellation of Jiva. This Jiva generating manifold pains becomes tinged with Ahankâra This never-bending Ahankára manifests itself as the stainful Buddhi leading to certain knowledge. Then this Buddhi suffused with illusions becomes the Manas of thought. This Manas of great fancies becomes gradually the Indryas (or organs). It is these ten Indriyas of hand, &c., that are termed this body of flesh. Thus it is that the Jiva through its association (with the universe), gradually debases itself, being bound by the cord of Sankalpas and enmeshed in the snare of pains. Thus is the mind, which was originally the one reality itself, bound by desires through its Ahankâra like worms caught in their own chrysalides. Through the

Tanmâtras (rudimentary properties) produced by itself, it is bound by the snare of its own internal (mental) actions and will ever be afflicted at heart like an undaunted male lion in a forest bound in fetters. Thus has the one principle been dubbed by the great ones with different appellations of Manas, Buddhi, Jnâna, Karmas, Ahankâra, Yâtana (suffering) bodies, Prakriti, Mâya, the base Mala (impurity), Karma, Bondage, Chitta, Avidya, desires and others.

Hence all these diverse things of the world which have appeared as many in different places through the bondage of our desires, do not confer even the least iota of benefit to the (real) mind in the heart. All these things are like a huge banyan tree with its long branches, &c., latent in a banyan seed. The mind will ever be tossed in the ocean of desires, being scorched by the fire of pains and devoured by the boa-constrictor of anger. Losing all equillibrium through its intense sufferings, it becomes quite oblivious of its own reality. It is this mind you should try to lift out of Mâya, like an elephant sunk in mire. Oh Râma, the very incarnation of Grace, those are Rakshasas in the guise of men who do not relieve their minds reeling under the fiery poison of the terrible births and deaths as well as in the presence of their two enemies good and evil.

Thus have the Jivas, which are nothing but a disport of Chit, arisen through Bhâvanas (thoughts) as separate entities out of the one Brahman, as countless as drops of water trickling down from the Meru heights. Some of them have subjected themsslves to one, two or three births. Some of them have undergone more than a hundred births. Some have attained births beyond number of Kinnaras,* Gandharvas, Vidyâdharas or the hosts of Uragas. Some are born as the sun or the moon or Varuna : some as Brahma, Vishnu or Śiva ; some as Brahmins or kings or Vysias or the serviceable Śudras ; some as beasts, birds or reptiles ; some as tendrils, unripe fruits, fruits, roots or straw. Some monads are born as the mountains, Mahendra, Sahya, Meru or

* Kinnaras—Elementals of Buvarloka or intermediate space having the body of a human being and the head of a horse. Gandharvas—Elementals of the same regions which are musicians, and hence preside over sounds. Urágas—Serpent Elementals. Vidyadharas are elementals of another order.

Mandara ; some as the trees, Kadamba, Lime, Palmyra, &c. ; some as the grand septenary seas of salt, curd, ghee, milk, sugar-cane-juice, honey or pure water* ; some as the different quarters or rivers and other objects, high or low. Like a ball tossed to and fro by the hand, these Monads are played about by time, enter various bodies and attain discrimination through repeated fluctuations ; but the ignorant subject themselves to the ever-recurrent cycle of re-births. It is only through the illusory Mâya which is in the one Reality of Brahman like the waves of an ocean that the whole universe expands itself, being created and preserved through this Ajnâna.

After the all-illuminated Vasishta had concluded thus, Sri Râma questioned him as to how this Jiva though associated with Manas is yet able to secure the name of Brahman. To which Vasishta replied thus—" Having heard my reply to this question of yours, you will be able to also know the means by which all the worlds came into existence. May you be blessed with discrimination on hearing from me all these. The imperishable Atma through the force of quarters, time, &c., assumes to itself bodies made up of the above quarters, &c, through its Chichakti (Chit-Sakti) in order to disport itself therein. Then at once through dint of the Vâsanas synonymous with this Jivatma, the stainful fluctuating mind is generated. Then this potency of mind which was in a neutral state with Karmas and non-Karmas commingled, now becomes active ; and the moment it becomes at first imbued with the Bhâvana of the Tanmâtra of Akaśa, *viz.*, the subtle sound, it immediately through such fluctuating power becomes dullened with the nature of Akâśa. Then imbued with the Bhâvana of the Tanmâtra of Vâyu, *viz.*, the subtle touch, it through the fluctuating power of Vâyu becomes of the nature of Vâyu. Though commingled with Akaśa and Vayu, it pursues the same process lower down and imbued with the Bhâvanas of the Tanmâtras, form, taste and smell, it becomes of the nature of Agni, (fire), Ap (water) and Prithivi (earth), respectively. Thus does this Atma appear as of the nature of this all-pervading universe, being envelop-

* This refers to the 7 seas by which the seven Dwipas are surrounded.

ed with the ideations of the five Elements and five Tanmâtras. It alone manifests this body (of ours) in the Akâśa like a flitting fire-spark. It shines in the heart lotus of all, manifesting itself as this eight-fold body composed of the five Tanmâtras with Ahankâra and Buddhi (and Manas making it eight). Through excessive Vâsanas is it, that this body is generated through thought. Chitta having become concrete, it engenders the gross body like a Bilva (Bel) fruit. Then with the radiance of a spermatoza darting into womb, it shines with a form by its own power with a head above, feet below, hands at its sides and a belly in the middle.

Through the potency of the primeval time, an externally visible form arises gifted with intelligence, cleverness, power, nobleness, true Jnâna and wealth. Such a one of form is the illuminated Brahma called Viswa. This Brahma first beheld his own person which was very lovely and transcendent. Endowed, as he was, with the imperishable good gunas and able to dive into the three periods of time, he looked into the Param-Akaśa which is non-dual, illimitable and of the nature of Jnâna to see what existed before. Then he of stainless full Jnâna-Vision saw the rise (and fall) of myriads of previous evolutions, of which he himself was the author. Therefore knowing all (the previous) Varnas (castes), race, Dharmas, &c., he again created them anew as if in sport. In the same manner, did he also bring into existence innumerable Veda Śastras to enable all Jivas to attain salvation—Jivas who arose through Sankalpa like an ephemeral Gandharva city. Through this Brahmic mind, all the creations of the five subtle elements blossomed out into physical ones, like buds blooming in spring. All the heterogeneous Dêvas and men fell into cycle of births through their own Sankalpas. If persons in this world should know thus their origin and then annihilate their Sankalpa, then they will not be subject to the trammels of birth, like a lamp without the ghee (or oil). Akaśa and other kindred ones arise in vain through Sankalpa merely. Therefore, oh Râma, you should, in your waking state, observe as in a dream this world. Strictly speaking, this world cannot be said to arise or perish at any time or place. From the standpoint of the one Real Jnâna, all else are but illusory.

Being firmly convinced that this load of Samsâra which is but the hole wherein crawl the great serpents of desires, is wholly unreal, may you, oh Râma, sever quite the bonds of Samsâra and live immutably in the immeasurable Seat of Brahman. What does it matter to you whether the Gandharva city (of this world) which seems beautiful to behold, does exist or is destroyed? Will it be for your good or evil? What boots it to you, whether (your) wife, issues, &c., who but forge the bonds of Mâya, prosper or not in this world? The increase of longing for wife and wealth does but enchain you; but if it is curtailed, who else than such a one will be able to reap the harvest of such a subjugation? The very enjoyments which are the means of fanning the desires in an Ajnâni and making him reel under them, thereby suffering from dire pains, serve a powerful Jnâni to make his mind desireless and unobscured when he contemplates upon their sufferings. Through this beneficial course, when you are amidst the karmas of Samsâric bond, you should perform them, enjoying things that you come by and not repining for things that do not fall to your lot, and thus reach the Jivan Mukti state. Not having an object at present, they will never think of enjoying it in the future; nor will they disregard as stainful an object at present obtained. Oh lotus-eyed one, this is the true nature of full Jnânis.

The bond of Maya will never affect those omniscient adepts who have erased off their minds all Vâsanas, being convinced of the visibles as illusory. Having planted firmly your intelligence in the immaculate Seat of Brahman which is the neutral state between Sat and Asat, do not let it, oh Râma, be attracted or expelled by the universes, both external and internal to the body. Being without love or hatred in all actions, Atma-Jnânis will never let their minds be affected by such actions, like water on a lotus leaf. If your mind, oh Râma, will but firmly abandon all the so-called pleasures arising from the sensual objects, you will then be a knower of Atma-Jnâna, cross the Samsâric oceans and liberate yourself from re-births.

If you long for the Supreme Brahmic Seat, you should through the true Atma-Jnâna destroy the mind of Vâsanas like a flower losing its Vâsanas (or odor). The enjoyment

without fear of (Brahmic) bliss constitutes the vessel which enables safe landing to those who are drowned in the Samsâric ocean full of the waters fluctuating with the base Vâśanas. Those in whom Atma-Jnâna has dawned directly will follow the worldly avocations and yet not be tainted by them. They will not refrain from the worldly actions and will not long even for the flower garden in Swarga. They will not feel pain even in deserted or desolate places. Like the sun, they will ever tirelessly perform their appointed duties and will never derogate from the ordained Law. The supremely wise will never flinch doing all their duties. Therefore, oh Râma, you should conduct yourself thus." Thus said Muni Vasishta.

Vâlmiki said—" Here me attentively, oh Bâradwâja. At this description of Brahmic Seat by Muni Vasishta, Sri Râma became stainless with his mind annihilated ; his heart was rendered cool with the ambrosia of the incomparable Tatwa-Jnâna and was Plenum itself like the waxing full moon." Then Vasishta again continued—' At one period, all the universes Siva creates ; at another period, Brahma ; at another period, Vishnu ; then Munis, and so on. Sometimes Brahma is born in a lotus ; sometimes in water ; sometimes in the mundane egg ; sometimes in Akaśa. In one creation, the powerful trees will alone exist in this universe ; in another, man alone ; in another, the several mountains ; in another, the earth alone ; in another, stones alone ; and in another, flesh alone, and in another creation, gold alone. Thus will it be in diverse ways. During the several creations, the foremost is sometimes the Akaśa, sometimes Vayu, sometimes Agni, sometimes Ap and sometimes Prithivi. Herein I have but briefly described to you the creation of one Brahma. The order of evolution will not be the same in all yugas but will vary with different yugas. Krita* and other yugas will again and again recur. There is no object in this world which does not again and again cycle round many times. Therefore in order to understand truly the great Mâya of intense gloom in its glowing colors, you will have to hear, oh Râma, the story of Dhâśoora well versed in the rare Vedas.

In the country of Magadha where the gentle zephyrs

* Krita and other yugas—the four yugas.

breathed their cool fragrance in the flower gardens, the loveliest of all spots on earth, there lived a noble Muni by the name of Dhâśoora on a pleasant mountain abounding with plantain trees emitting camphor odor, Kadamba and Areca trees. This Muni was the son of Śaraloma who was like the son of Brahma, being in the possession of Tapas fitting one for Moksha. He was like Kacha, the son of the Lord Brihaspati (Jupiter) in Devaloka ; among the mortals he was the supreme of men ; and in Tapas was unrivalled. After Śaraloma had passed many yugas in the forest on these mountains along with his son, he extricated himself from his body, like a bird out of its cage and assumed Deva (celestial) form. Being left alone in the forest, Dhâśoora the son wept bitterly over his dear father's death like a nightingale parted from its mate and forgot to perform, with the purificatory water, all those obsequies that are ordained in the case of pure Brahmins.

Whilst he was thus of a dejected heart at the separation of his parent, the sylvan Devata (goddess) commisserating greatly his pitiable condition and without making herself visible to him, addressed him (as a voice in the silence) thus—' Oh thou son of a great Muni, being thyself a Muni of an illuminated mind, do not despond through thy pains like the ignorant. How is it thou hast not, ere now, been impressed with the unreality of this ephemeral Samsâra ? With birth, death is inevitable. Are there persons in this world who are so insane as to maintain that the sun which rises in the East does not set in the West ? Do not play the woman and afflict thyself with grief.' So said the sylvan goddess unobserved by him.

Having heard these words, the Muni shook off his sorrow and performed all ceremonies in water according to the Vedic injunctions and then longed for the Tapas leading to Moksha. Therefore he began to indulge in a love for the performance of religious ceremonies according to the mandates of the Veda to which he belonged. Being without full Jnâna, he was not satisfied with the purity of the many spots of the earth he came across and so contemplated in his mind upon performing Tapas, like birds upon the top of a tree, as if such Tapas alone could conduce to real purity.

For this purpose, he reared a large fire, invoked the Deva hosts and so performed a Yajna by cutting into parts his body and offering them to the fire. Thereupon the resplendent God, Agni finding that the flesh of the learned Brahmin, such as the throat, shoulders, &c., was being offered through itself to the Devas and wishing to know its reason, appeared before the Brahmin and questioned him thus—" What is thy intention?"

To which the Muni with folded hands eulogised him and said thus—" As I am not able to find any pure place on this earth, please favor me with a seat in a tendril on the top of a tree."

At which the God Agni granted the boon and disappeared like the waves of an ocean. There was a Kadamba tree in the forest which reared its head high aloft in the Akaśa, outstripping the sphere of clouds even. It was on a tendril on the top of this tree that Muni Dhâśoora seated himself and performed a rare Tapas without any the least doubt of mind. Surveying first all the quarters in an instant, after seating himself in Padma posture, he controlled his mind from them even. Being not able to attain Brahma Jnâna directly, he performed (religious) Karmas alone; but then with a mind that did not long for the fruits of actions, he performed Yajna for 12 years and offered oblation to the Devas (celestials). As all the Yajnas were performed without any obstacles, strictly according to the Vedic injunctions, such as Gomedha*, Aśwamedha and Naramedha, his mind became steady, clear and full and at once the priceless Jnâna took possession of it and pervaded it quite.

This great personage becoming freed from the obscurations of re-birth and having eradicated to the root all Vâsanas was thus spending his days in the tendrils of a branch, teeming with bee-hives, when one day before his pure eyes the sylvan goddess appeared visibly, clad in full-blown flowers whom he questioned as to who she was.

To which the Goddess replied thus—" I have known that persons who are greatly devoted to the wise can without

* Gomedha—the sacrifice of cows, Aswamedha—that of horses, Naramedha—that of men.

doubt encompass very easily things otherwise difficult of achievement. Oh Jnâna conferring Muni, I have to inform you that I am the Goddess presiding over this forest. I always love to reside in the exquisite arbor of plants teeming with the blooming flowers. In the month of Chaitra (April—May) when the moon shines with 13 Kalas (on the 13th day), I was in the group of sylvan goddesses, who had assembled together on the occasion of the grand festival of Kâma (the god of Love). All my companions rejoiced in the possession of sons ; being childless, my mind greatly gave way. While you, Lord, are here like a Kalpa tree yielding anything to those persons that long for it, why should I bewail over the want of a child, as if having no protector. Therefore please bless me with a son : else I will enter the flames through the grief of childlessness."

At which the Muni laughed and handing over to her a flower, said thus—Oh Swan-like one, thou wilt in the course of a month be able to easily get a son ; but as thou implored for a son through the vow of entering the flames in case thy request were not granted, thy begotten son will attain Jnâna, undergoing dire probation.

Thereupon the moonlike face of the Goddess began to shine, radiant with lustre, in the prospect of begetting a son and asked permission of the Muni to sit at his feet and abide by his orders. The Muni being unwilling to abide by her request, she returned to her abode and there gave birth to a son who shone with the splendor of a full-moon. After the child had passed 12 years, the mother with her offspring went to the Muni and addressed him thus—" Oh thou God who having perceived Truth confers it upon all, this my son whom I begot through thy grace, became through my instructions well versed in all departments of knowledge ; and yet he has not attained Atma-Jnâna. He is tossed about in this ocean of re-births. Please therefore bestow upon him that Jnâna by which he may know his own Self.

To which the Muni said—" Leaving thy son under me as my disciple, hie thee home."

Accordingly the Goddess returned home leaving her son there. Thereupon the loving disciple prostrated before the two feet of the Guru and remained there steadfastly. Then

this Muni initiated his disciple into the All-full Jnâna by giving out the clear spiritual stories, the several evidences, the rationale of the Puranâs and the underlying meaning of the sacred sentences in Vedânta as well as the many paths that lead to Jnâna.

While I was journeying on in the Akas *incognito* to bathe in the River Ganges, I one day went from the region of Sapta Rishis* to the Kadamba tree where the Muni Dhâśoora was initiating his disciple in the night and heard the following from the Muni's mouth which I shall now communicate to you.

"Now shalt thou hearken to the present story in order that thou mayest rightly understand the true nature of the Brahmic Reality. There was once a great and noble Emperor named Swottha (or that which arises of itself) who rejoiced in the possession of immense courage and fame. Even the many protectors of the perishable universe would wear his commands over their heads, as if they (the commands) were so many rubies and would be weighed by him according to their true deserts. This Emperor was a lover of Truth and wrought many wonders. One may rather count the ocean waves than the myriads of countless actions which he performed productive of good or evil to persons (good or bad). Neither sharp instruments nor wind nor fire was able to affect him in the least. How can the two hands of a person seize and affect the Akaśa which is all-pervading? Not even the eternal Trumurtis† who are ceaselessly engaged in all actions as if in sport, can out-strip this Emperor (in his efforts).

Three persons there were, who formed the bodies of this great personage able to bear up any burden. These persons transcended even the powerful universe. They went by the names, Utthama (high), Madhyama (middle), and Adhama (low). This king abode in the Jnâna-Akaś out of which he arose and was triple-bodied in person. In this city of Jnâna-Akaś, there were 14 long streets. All things being triple in their nature, there were in that city Elysian pleasure gardens, groves, sporting resorts, tendril-like gardens, 7 tanks and

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* Sapta Rishis—The seven Rishis corresponding in Astronomy to Ursa Major.

† The Hindu Trinity Brahma, Vishnu and Rudra.

two lights which were both hot and cold (at the same moment). Tents were pitched, whirling in all the three worlds of the city filled with all things—the three worlds, Swarga Madhya and Pâtâla. Three massive pillars upbore these three worlds. It was intertwined with the trees of bones. It was coated over with soft skins filled with blood and thickset hairs above.

This king created, with Mâya which never is, big halls; each of them had nine windows through which the zephyrs played. It shone with the beautiful lights of the five Indryas (organs). External to it, appeared the two arms. The ghosts of Ahankâra, extremely nervous at the approach of Brahmic meditation guarded and protected it. Having like a bird pent up in a cage, amused himself with the ghost of Ahankâra in a number of halls and sported gleefully in diverse ways, the king migrates from one hall to another created by him and there dances ghost-like everywhere as he passes along. The moment he thinks of quitting one from another, he does so accordingly; the moment he contemplates upon death, he puts an end to his existence. With his mind ever whirling, he will ever subject himself to the cycle of births and deaths. But the seat of all is Jnâna-Akaś alone. Though dead once, he will again recur like the waves of the ocean. This triple-bodied king will live pleasantly in his city shining like a Gandharva city and being ever oppressed by the ever-surging actions, will sometimes droop, sometimes rejoice; will sometimes be carried away by the love of Self and sometimes reel giddily or be clear in mind; will sometimes exclaim 'Oh, I am poor, I am low, I am high, I am base, I am noble' and so on. Oh, how can I describe the state of the mind of that person which is tossed to and fro, like a light object in a stormy ocean."

At these words of the Muni, the son asked his father as to what he meant to symbolize by the Emperor mentioned in the above story. To which Dhâśoora replied thus—'Should you know truly the real nature of the King, then you will also be a knower of the unreality of birth and death. In the story related above, I but emphasised upon the illusory character of births and deaths in this mundane existence which has spread itself far and wide through the paltry Sankalpa. It

is only Sankalpa that incarnated in the Param-Akaś in the form of the King Swottha. It will of itself evolve and disappear at stated times. With the growth of the paltry Sankalpa, there will arise the universe; with the extinction of the former, the latter also will disappear. Even the primeval Trumurti and other Gods are but the inseparable parts of the bodies of this Sankalpa. This Sankalpa, *viz.*, the meditation of Brahman which arises in Atma through the budding up of intelligence in it, first creates in Jnâna-Akaś the town of three worlds: the deities presiding over the several quarters are the 14 Manus: the 14 streets in the town do stand for the 14 worlds; the pleasure gardens, groves, &c., do symbolize the pure earth: the mountains of sport in that city do stand for Mahameru, Mandara, and other mountains; the two lights that will never be quenched by the wind are the sun and the moon; the pearl garlands do stand for the many rivers full of water; the 7 tanks in that city do represent the 7 oceans rendered into lotus-like forms through Vatava-Agni. In such a great city of the universe, the abovementioned King of Sankalpa assumes different bodies through his Karmas. And these bodies are symbolized in the story by the spacious Halls. The bodies of Devas are located in the higher regions; those of Nâgas in the nether regions; those of men in the middle ones. Such bodies made of fleshy earth move about through the terrific Prâna (life) currents. Migrating in the diverse halls of bodies, the King will consider as true the unreal ghosts of Ahankâra which impede his progress in Atma-Jnâna. Then when he flirts with them, they will sometimes be and sometimes not. The bodies composed of flesh called here *Grahas* (houses) will appear and disappear like the waves of the ocean. Moving in the different *Grahas*, this King of Sankalpa will sometimes die, the moment he comes into possession of them through his Sankalpa. And so long as he is in the clutches of Sankalpa, he will be greatly afflicted. Without enjoying happiness in the least, he will greatly repine at his lot. With the contemplation of "I," all the train of the ideas of the universe will set in; otherwise all the universe will vanish as instantaneously as darkness before the sun.

To this Sankalpa-Purusha who is sunk in the enjoyments

he contemplates upon, there are three bodies, the high, the low and the intermediate. The three Gunas are his three bodies and form the substratum for the three worlds. Of these, Tâmasic-Sankalpa breeds pains through the actions of Prakriti (matter) and is base like Pâtâla worms. The pure Satwic Sankalpa leads to good Dharmas, Jnâna and salvation, shining like an emperor. The Râjasic Sankalpa leads persons naturally into the mundane existence. Having divested yourself of these three Sankalpas, if you are Sankalpa-less, then you will reach the immaculate seat very easily. Having freed yourself from all desires in the visible objects before you and having made your impure mind firm and steady through your pure mind, may you eradicate quite the Sankalpa arising both within your heart and without it. You may unflinchingly perform a stainless Tapas for many myriads of years; you may be able to travel at once through the three worlds, Swarga, Pâtâla and Earth; but never will you be able to reach the stainless Moksha, except through the firm path of the annihilation of Sankalpa. Therefore endeavour, as far as possible, to destroy this Sankalpa and thereby attain Brahmic bliss devoid of pains and heterogeneity. In the string of Sankalpa, all our countless thoughts are strung like so many beads. If the string be severed to pieces, then you may infer, oh son, what will become of the illusory thoughts which are strung in it.

I hope you will be performing those Karmas only that present themselves before you without the dire Sankalpas (which make you to choose between them.) Should Sankalpa bid adieu to you, then your Jnâna will not pinion itself to the visibles. Having reached the Brahmic seat, may you enjoy the supreme bliss in that non-dual state, being free from the heterogeneities of the universe as well as misconceptions and that in the pleasurable Śushupti state.

At these words of Dhâśoora, his disciple asked him thus—What is Sankalpa? How came it into existence? And how does it flourish and go out of existence, decreasing gradually? To which the Muni replied thus. "The mere manifestation, as the visibles, of Atma-Jnâna the supreme, the true and the universal is Sankalpa. Rising from a small beginning, this Sankalpa is the primeval seed. Gradually and

regularly increasing, it begins to obscure the one clear Paramâtma, like the thick clouds, in order to generate firmly the conception of inertness. Oh my son, when the intelligence views the visibles outside, then it differentiates them from itself. Then Sankalpa reigns supreme. The seed of Jnâna is no other than the sprout of Sankalpa. This Sankalpa having considered itself as different from others, will generate itself as well as increase prodigiously. Such a procedure is for its evil only and is in no way beneficial to it. Therefore do not dream of walking in the path of Sankalpa. Do not for a moment contemplate upon the things of the universe. Through such a contemplation, there will ensue to you supreme happiness. You need not exert yourself too much to rid yourself of this Sankalpa. With the checking of all thoughts, one's mind will perish. To crumple a full-blown flower in one's hand, taxes a little effort, but even that little effort is not needed to do away with Sankalpa. Sankalpa is destroyed with the control of thoughts. Having firmly annihilated the external Sankalpa through the internal one, and having destroyed the impure mind through the pure one, may you rest firmly in your Atma-Jnâna. If only this path is faithfully followed, then there is no doubt that the highest goal can be achieved through the extinction of Sankalpa in the short space of time required for a black gram to roll from the side of a pot. It is nothing impossible. Take my word for it, it will really happen. As Sankalpa arose only through the misconception of Ajnâna only and is not ever existent, it resembles the universe and Akaśa. Though the husk is natural to rice, and the rust, to copper, yet the former disappear through efforts made. Similarly Ajnâna which clings to Atma can be made to disappear through Atmic enquiry. Having cleared yourself of all doubts, you should endeavour to walk in the spiritual path through the aid of the spiritual illumination imparted by your Guru. All the visibles seen by us are in vain. Alone the relationship of a Guru and his disciple should be known and worshipped as the torch of light leading to Brahman."

Having heard all these words of Dhâśoora Muni, I went to the Muni there; and having paid him due respects with a good heart, I passed the night with him on the tendril of the

tree he was in. As in the case of two libertines, the whole night was passed, as if in a second, in the recitation of many true stories. Then I took leave of Dhâśoora and reached the banks of the Ganges. Thus, my son, is this universe as in the story related before (by Dhâśoora).

The Story of Kacha.

Summary—Having shewn in the previous story that it is Sankalpa which manifests itself as Jivas, Eśwara and the universe, the author shows in this story that these are no other than Chit itself.

In the long periods of eternity, a hundred years will not count for even a second, albeit we consider them a long period and afflict ourselves with the never-ending excessive desires. Endeavour to make your mind not perch upon desires by not allowing it to roam at large upon the objects of sense. May you live in that state in which you (originally) were, whilst you were devoid of desires. Like beautiful gems which emit a dazzling radiance without any desire or volition on their part, the universe which is but Sat shines in the one Brahman (and should not be longed after as different from it). Hence in the non-dual Brahman, there are not the dual conceptions of the doer (of actions) and the non-doer. In the absence of desires, there is the uncreate idea of non-doer ; but with their presence, the idea of doer arises. Besides these two, there arises not any other conceptions in Atma. Of these two,* whatever conception suits you best, in that shall you stay. Having swallowed this ever growing mind of yours, may you rest incomparably firm in your own Self. Whether you mean to be a Kartha (doer) or not, this path of annihilation of your mind will be most beneficial to you and will never generate the least of pains.

If you wish to be the Akartha (non-doer), then you should conduct yourself according to the ways of the world.

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* Here are disclosed the two paths where one identifies himself with all the universe as the doer and where one thinks he is not the doer. There is also the third path where he is neither of these.

As there is not the conception of another, there should not exist the idea of separateness in the heart. The moment the conceptions of mine, 'I,' 'you' or 'I did it or not' arise in one there is sorrow engendered in him. Will persons be so foolish as to identify their self with the body? Such a conception is tantamount to (the raising up of) 21 hells (in them). Even with the visitation of dire pains (in the body), do not confound the "I" with the body. The wise of certain knowledge will be as loth to identify their "I" with the body as flesh-eaters are unwilling to taste dog's flesh. It is only through the stain of the identification of "I" with the body that the true Jnâna-vision does not arise; but should the stain be dispelled at a distance, then the Jnâna light will shine unobscured like a moon-light in the absence of the sable clouds enveloping it. Through such a vision, you will be able to land safely on the other beautiful shore of the ocean of re-births. Having contemplated upon the fact that you are not a Kartha (or doer) of any and that there are no such differences as I, thou and others, may you be the Akartha with your mind very firm.

Then there is the other course. You may contemplate thus—"I am the Kartha of all. All the countless hosts of objects are no other than myself." With this contemplation you should rid your mind of all fluctuation and make it immovable. If these two methods do not commend themselves to you, then you should contemplate upon yourself as being neither of these two and as being that one which is beyond speech and mind. You should rest in that seat of your own Self which is the supreme of all seats. The wise, who have cognized the non-dual supreme seat, do abide in their own Self. All the enveloping Vâsanas tend towards bondage; but the extinction of them leads to Moksha. Having first destroyed the impure Vâsanas which do cling to the mind associating with sound and other objects of the sense, you should eventually abandon even the pure Vâsanas which tend to Moksha. And then you should cease to perform even those actions which tend to produce the stainless qualities of love, charity, contentment, amity with all and indifference. Having first cultivated the Vâsanas tending to the incomparable Chinmâtra (the absolute cons-

ciousness) through the destruction of internal actions, having gradually destroyed even the Vâsanas along with the internal organs (lower mind) and having ceased to put forth the efforts required for accomplishing the above, if you are in a quiescent state as free as Akaśa completely denuded of all Vâsanas, mind, action, Jnâna and Ajnâna and free from Chidâbhâsa (distorted conception), the fluctuation of Prana and their causes, then you will be truly that which you are in fact.

Those who are in that immovable state when they are without Vâsanas and the attachment to the world, are Jivan Muktas. Such Jivan Muktas will become the Supreme Eśa, (Lord). It matters not whether they are engaged or not in Karmas or Samâdhi; they yet are Jivan Muktas, having abandoned all Vâsanas. Inasmuch as there is no taint of desire in their mind, no fruit of actions arise to them through their commission or omission. The Śâstric knowledge is not indispensable in the case of those whose minds have been emptied of all Vâsanas, having for long periods been concentrated in one groove. There is no other beneficial state than that Mouna (silent) state which is void of all Vâsanas.

Extremely meagre in number are those who—having known that which should be known, after setting their face against the worldly things in which they were whirling,—do always worship that Reality which is the goal of this archaic universe; all others do but reel in the illusions of the world. All in this world do perform actions herein through the sight of their body and not Atma. Search where we will, either in Devaloka or Bhuloka or Pàtâla, there exist five elements only and not six. Those who have reached that firm state in which they are able to free themselves from delusion will never be attracted to anything. To the ignorant who have not the advantage of real experience, the cycle of re-births is like the tepid ocean at the time of deluge; but to those who are not subject to delusion, it (re-birth) is as harmless as the footprints of a cow. The mind of the painless wise, the sensual pleasures will never affect. Of what avail to persons living in towns, are the low females living in barren tracts and incapable of yielding pleasures to any? In the spacious and pure ocean of Brahman, mountains are but

foams. Before the sun of Brahman, the earth encircled by the oceans is but a false car. These knotty points were once propounded clearly by Kacha, the son obtained by Brihaspati through a boon.

Now hearken to that story. Once upon a time Kacha, after having returned from the supreme Samâdhi he was in, exclaimed thus with an exhilarating heart and a voice that did not know how to find its expression through its ecstatic enjoyment.—What is it that I shall have to do? To which quarters shall I fly, (there being none for me now)? What shall I cease to perform or abstain from? Like the flood of the deluge, my Self alone pervades everywhere in this world. Whether in body or out of it, in the quarters or Akaśa or in the earth or any other place, my Self alone pervades. There is no object which is not found in my own Self. The Self-shining one is no other than my own Self and this Sachidânanda alone shines (or is).

The Conclusion of Sthithi Prakarana.

Summary—Having shewn in the previous chapter that all shines as Brahman, the author summarizes the five previous chapters of Sthithi Prakarana.

Persons born with rare Satwaguna live on earth with Brahmic effulgence like unto the moon shining in the Akaśa. They will never groan under the load of pains. Will ever the golden lotus fold its petals with the approach of the night? They will concern themselves with nothing else but their present actions only. They will tread the path of the superb wise men of rare intelligence. With a non-fluctuating mind, their hearts will be full and bent upon noble thoughts. They will rejoice in the possession of amity, grace and other good qualities. Persons of such innate good qualities will be indifferent to high and low stations of life. They will look with an equal eye upon all and be virtuously disposed. Like the (ordinary) ocean, they will never go beyond their bounds. They will be without delusion and like the sun will never trespass the strict Law.

What is fit to be taken in and acted up to is the quality of the stainless ; what should be shunned is the path of the stainful. After having enquired into the nature of the universe, one should consider it as an object of indifference. He should thoroughly sift the nature of "I" through the aid of his Guru and his own intelligence and become clear minded. Utmost pains and efforts should be undergone in the path of knowing Atma. The mind should be perfectly controlled in the due acting out of worldly affairs. Association should be contracted with the virtuous. The object fit to be gulped out is the idea of "I". That which should be shunned is the delusion caused by this body composed of bones, muscles, &c. But that which should be seen (and worshipped) is Para-Brahm which permeates all bodies. From the sun journeying in the car drawn by his green horses down to the vermin of the earth, Jnâna alone shines. Through our own efforts, we can acquire different births in which one of the three gunas, Satwa, Rajas or Tamas predominates. But it is only though Satwic actions, that the Supreme Moksha is reached." Thus did Vasishta address the transcendent Râmachandra.

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UPAŚÁNTHI PRAKARANA.

THE STORY OF KING JANAKA.

Summary—Having shewn in the previous chapter the play of Chit (consciousness) alone shines as this universe, the author through the nine stories stated in this Prakarana, shews that this universe as universe, ever is not.

According to the abovementioned words of Muni Kacha, son of the Deva Guru (Jupiter), all these universes are of the nature of Atma-Jnâna only. The delusion of birth and death will only haunt those persons who have Rajas and Tamas gunas and will abide in them as firmly as a dome supported by strong pillars. But persons of powerful Satwic tendency like yourself will ever be free from the fear of births. Such Satwic men will liberate themselves from the trammels of Mâya, like a serpent giving off one by one its sloughs.

Having contemplated that all are Brahman and the 'I' is that Brahman only, you should destroy the idea that the 'I' and the universes are different. All the created objects arising out of Brahma Jnâna the cause, do not really exist, like the foam in an ocean. There are really no such things as pleasures and pains, birth and death, or persons whirling in the vortex of birth and death; but one only Principle, that always is, endures.

Having tasted all things through experience and inference, do not grieve for them. Do not think of the past or of the future; but remain in that non-dual state with the transcendent Satwa-Guna and without the dualities of desire and hatred and others. With an equal eye to all, with the certitude of conviction in Atma-Jnâna and a powerful Jnâna, and with extreme quiescence and a mind silent to all worldly objects, may you, Oh Râma, relinquish all pains with a mind as transparent as crystal. In the closing birth whereafter there is no more re-birth, Atma-Jnâna will dawn in one easily. Will the resplendent bamboo pearls be found in other

than bamboo clusters? In such persons, who will no more be re-born, are found nobleness, benevolence, love, clearness of intellect and all the qualities of a Jivanmukta and an Atma Jnâni. The good qualities of these great persons who walk in this amiable path will attract all persons unto themselves, like the melodious tunes of a bamboo flute enrapturing the hearts of even cows.

Now to those persons who, through these qualities, are able to arrest all at once the seven births. There are two* kinds of paths leading to Moksha. Now hearken to them. If one should, without the least fail, follow the path laid down by an Acharya, delusion will wear away from him little by little and emancipation will result, either in the very birth of his initiation by his guru or in some succeeding births. The other path is where the mind, being slightly fortified with a stainless spontaneous knowledge, ceaselessly meditates upon it; and then there alights true Jnâna in it, like a fruit falling from above unexpectedly. Now listen attentively to a story that I shall now relate to you, in which Tatwa-Jnâna arose in one like a fruit in the Akaśa, as in the second of the two paths mentioned above.

Over this universe, reigned once a King of kings who never at any time labored under any fear from his foes. He was exceedingly wealthy and liberal. He wielded the sceptre over a country called Videha which had not the least taint of jealousy or envy. This king going by the name of Janaka rejoiced in the possession of good qualities transcending the ocean and befitting him to protect his subjects like Vishnu. In the beautiful season of spring, this king with a great joy of heart stepped into his Elysian garden redolent of sweet smelling flowers, whilst his courtiers, armies and others were stationed outside the garden. Perambulating the garden alone, the king heard the songs of Siddhas whose minds had attained to the one Chit. Now, oh Râma, listen attentively to the songs containing the experiences of the Siddha hosts residing on the fragrant hills and withdrawing themselves from all pleasures of the visibles and heard by Janaka. They are—"That Jnâna-bliss which arises out

* In the two paths to Jnâna, a person is guided by a Guru in one, and in the other, he is guided by himself.

of the commingling of the knower and the known is of Atma-Jnâna. And it is this Atma-Jnâna bliss, that should be longed after." So said one Siddha. Another Siddha said—"After eradicating the seen and the visual with their Vâsanas, one should contemplate upon Atmic Reality which is the primeval Light to the eagle vision (of high spiritual personages).

Another Siddha remarked:—"After having become all-pervading like that One which occupies the neutral centre between Sat and Asat, we should ever be contemplating upon Atma-Jnâna, that eternal Light which illuminates all other lights."

Another Siddha remarked:—"We will contemplate upon that effulgent Atma-Jnâna which always calls itself 'I' in all Jivas."

Other Siddhas also remarked thus—"To look for the God without, relinquishing the God within, is like going in quest of conch shells after giving up the Kousthubha* gem on hand. Atma can be attained only by those who have destroyed completely the forest of the lilies of desires. Those persons who, in spite of their knowledge of the non-existence of happiness both in the past and the present in the baneful objects (of the world), do yet entangle themselves in them with their thoughts clinging to them, deserve the appellation of an ass, if not a worse one. The serpents of Indryas (organs) which are hissing again and again, should be slain in the seat of the mind by the rod of firm discrimination, just as Indra reduced to dust the mountains through his adamantine Vajra (thunderbolt). A mind, devoid of pains, which has developed an equal vision over all, through quiescence, will attain the state of its Atmic Reality which is the plenum of complete bliss. This is Moksha." So said many Siddhas. Having heard clearly these indubitable words of sage counsels emanating from the Siddhas, Janaka became panic struck like a serpent stunned at hearing the sound of an angry and overwhelming Garuda (eagle). Therefore he left his cool pleasure garden for his mansion and dismissed his minister and other attendants.

Having closeted himself alone in a cool mortared room in the topmost story of his mansion, he began to contem-

* This is the Gem said to be shining on the breast of Vishnu.

plate deeply upon the true significance of the words given out by the Siddhas. Observing the actions of the world where men and others ever flutter like birds always on their wings and then perish, he could no longer contain himself and cried out the following words—' Being much hemmed in on all sides and whirling in different conditions in this fluctuating world, I am ever whirling with delusion and afflicted with pains, like dusts of sand floating in the midst of a large stone. Now reflecting upon Time which is eternal (in its true nature), I cannot but term, as a moment, the 100 years of my life. While so, how is it I estimate my life greatly and fall into all sorts of despondencies through my powerful desires ? Who is there so debased in life as myself, who am spoiled through my gross mind ? Fie, on this uneven life which cannot be considered as of any moment. Comparing this earth over which I rule to the countless universes, I cannot but consider it as an atom. It is really surprising that I should rate high this universe full of pains. Indeed I am unable to find one object in this archaic universe which is uncreate and sweet and beneficent for one twinkling of the eye at least. While so, it is really marvellous to see the heterogeneities of the universe. Even the greatest of persons will in course of time become the lowest of the low. Oh, my mind which fancies as real the ephemeral wealth of this world, whence these illusory thoughts of thine ? All enjoyments, great men and their kindred have appeared in former times. Where then is the certitude of existence of all objects now ? The innumerable earths with their rulers and their wealth, have all perished like fine sands ; the Devalokas with their Indras and wealth have all disappeared like fish in the sky above ; no limit can be imposed upon the number of universes, Brahmas, mundane eggs and Jivas that have come and gone. Oh afflicting mind, where then are all the objects that have vanished out of sight ? Where then is the permanency of your existence? It is only by bestowing my desires on the illusion of the long dream of bodily delusion in the sable night of the unreal Mâya that I have debased myself to this ignorant state. Enough, enough with all the deaths I had undergone in previous times. I have never been able to find that beneficent Kâla

(time) which does not put an end to any object. Not one beneficent object exists on this earth, either in the beginning, middle or end, Are not all created objects coated over with the varnish of destruction? The ignorant, every day of their lives, enact with their body dire sinful acts, painful deeds and illimitable vices. In youth, they will be enveloped with Ajnâna; in adult age, they are entangled in the meshes of women; in old age, groaning under the burden of Samsâra, they die. Being thus always occupied, when will they find time to devote themselves to the commission of virtuous deeds? How came this Mâya to play and dance in this world? This ghost of my mind dances in the theatre of this universe to the music of the organs.'

'Asat is perched on the crown of Sat. Similarly Adharma or pains is ever seated on the crown of the illuminated Dharma in this universe. If pains are seated on the crown of (or are the necessary accompaniments) the stainless pleasures, how can we discriminate between them and find out the stainless? If in the opening and the closing of the eyelids, many Brahmas are created and destroyed, what am I, a puny self, before them? A rare marvellous wealth becomes a source of pains with the affliction of the mind; even an object of infinite danger is the source of great happiness through the mind rightly directed. It is only the dire Samsâric life that is the source of all pains. How can happiness be generated in those lives that are drowned in Samsâra? The mind of delusion constitutes the root of the tree of Samsâra of Ajnâna which ramifies in all directions with branches full of flowers, tendrils, fruits, &c. It is this mind which is called Sankalpa. With the destruction of Sankalpa, the mind will be also destroyed easily. The baneful root of mind being destroyed, the tree of birth and death will also be destroyed. Oh, I have detected the thief who robbed me of my Atmic Jewel, *viz.*, my Self. His name is Manas (Mind). I have been long suffering through this villain. I will now gibbet him and make him die.'

'Till now I have not been able to bore a hole in this pearl of mind. Now I will do so and make a rosary of it by stringing it in the string of experience and wear it on my person. I have learnt it all through the omniscient Siddhas,

as my Guru. I am now in the enjoyment of that bliss which pertains to the pure Brahman. I have gradually dispelled from my mind such unrealities as I, you and other differences of conception. I will never hereafter bring them back to my mind. I am now victorious in the conflict with my great adversary of the mind which spoiled my Atma-Jnâna. I have completely divested myself of all the pains which afflicted me. I have attained the life of quiescence. Oh, discriminative Jnâna which uplifted me to this lofty state, I adore thee."

Thus did king Janaka remain statue-like in Samâdhi, after having destroyed all fluctuation of mind. After being in it for a long time, he returned from it and then surveyed the universe through his quiescent mind, his impure one having been destroyed past resurrection, with the following remarks:—' What object is there in this world for me to encompass? What is illusory? To my present scrutinizing eye, all is pure Jnâna only. I cognize nothing but the one immaculate Atma-Jnâna—my own Reality. I will never long for any object, I do not come across ; nor will I evince any aversion towards any object that I do not come by. I will remain immutably fixed in my own Self of Atma-Jnâna. Things will happen as pre-ordained." So saying the king was absorbed with Brahmic bliss in the non-dual state.

Just as the effulgent sun in the Akaśa causes days, &c., to happen without any volition or desire on their part, so also Janaka contemplated upon performing, without any longing, all actions of his life which crop up spontaneously every day. So never for a moment ruminating upon the past or future, productive as they are of evil, he began at once to transact his present actions with a full heart. Only through the Atmic enquiry created by the words of the Siddhas, did Janaka attain quiescence of mind and Atma-Jnâna. Oh lotus-eyed Râma, the supreme seat of Atma-Jnâna can be attained only through the stainless and beautiful Atmic enquiry and not through the actions done by the low-minded without a guru. The worldly-inclined do long after other goals than Atma ; but the longing after the extraordinary enjoyment of spiritual bliss is only through previous Atmic efforts. Therefore one should destroy Ajnâna, the seed of

the previous tree of existence on this earth productive of fearful dangers and surrounded by the ocean of pains.

To the non-agitated Jnânis, the precious Jewel of Jnâna locked in the casket of their heart will fetch, in a moment, whatever they think of, like the Kalpa tree (of Devaloka). Desires, hatred, &c., will not affect those in whom the (Atmic) bliss enjoyment has arisen through Atmic enquiry after the annihilation of Ajnâna, just as persons clad in diamond armor are proof against arrows. Then the dense mist of Ahankâra, which having screened the Sun of Brahman obscured the intelligence, will be dispersed piece-meal by the whirlwind of Jnâna. Should one aspire for the supreme Brahmic Seat, he should previously have killed out all desires in his mind. Is not grain obtained, only after previously ploughing the field on this firm earth ?

The Story of Punnya and Pa'vana.

Summary.—In this story it is sought to shew that spiritual experience arises after many births only and that with great difficulty.

The non-dual Atma-Jnâna will, if developed, cause to perish Ajnâna which is the cause of the growth and increase of the poisonous plant called Moha (delusion) and identifies the "I" with the body and others, the seat of the sovereign sway of the serpent of pains. Those who are acute enough to always discern the unreality of this universe will, like king Janaka, cognize through their subtle intelligence the non-dual Paramârtha (Reality) at the proper time. But such cognition will not take place through wealth, men, (religious) actions or celestials. Those who are afraid of being born over and over, should take refuge in their own efforts alone. If with every day the base conception of the differentiation of he, I, &c., be gradually destroyed, then the expansive Jnâna which is all this universe will arise stainlessly. With true discrimination arising more and more in the mind, it will be able to cognize its own Atma-Jnâna.

When attraction and repulsion (towards objects) become of the nature of the mind (and commingle with it), it

alone is bondage and nothing else. Having avoided all desires and pains arising through the ripened love and hatred towards objects, may you be immovable, devoid of attraction or repulsion towards them.

The abovementioned qualities will find their asylum, unaccompanied by any pains in those wise persons free from the longing after release or non-release who are without delusion, non-permanency, Ajnâna, pains, actions to be done or omitted, confusion, Vikalpa, fear, contraction (of mind), enmity, blemish, baseness, direness or deceptive words.

The great Vâsanas are the net composed of the string of powerful thoughts to catch the fishes of delusion in the ocean of existence. Having cut asunder, with the sword of Jnâna, the net of Vâsanas, may you be with your mind as still as the clouds unaffected by the winds. After having destroyed the impure mind through your pure mind like a tree felled by an axe, may you be firmly seated in the supreme Paramapada (supreme seat).

Having firmly convinced yourself of the illusory character of the worldly actions, such as going and returning, waking and sleeping, standing and sitting, &c., abandon quite all the desires of your heart. The ever-fluctuating mind goes after Jnâna through its natural Vâsanas, like a cat following a tiger through the flavor of its flesh. Again just as through the intrepidity of a lion a cat feeds itself on what it gets, so also the follower of the mind gets hold of the sensual objects through its intelligence. If the mind is thus engaged in the visibles, then it will never be destroyed. Hence there arises no freedom from bondage. But if the visibles are removed, then destruction of the mind will ensue and thereby Nirvâna.

May you rest as firm rooted as Mahameru without the conception of the difference of "I" and these (objects). May you, after rendering your mind as immaculate as the stainless Akaśa, unintermittingly be in the cognition of your Atmic Reality, the Jnâna which shines above in the midst of the knower and the known that are, from the standpoint of the beneficent mind, respectively Atma and the universe. May you be of the nature of the one Reality after having enquired fully into the one Bliss which shines in the midst of the blissful object and enjoyer, having rid yourself of both these.

May you without desires cling to and rest in "That," which ever is, in the midst of the enjoyer and the enjoyed.

It is indeed impossible, for persons beset with the corroding desires, to continue their life in this world; but not so persons bound by a mere cord. Therefore you should cut asunder the bond of desires through the destruction of Sankalpa. Having severed the Idea of 'I' with the sword of 'non-I,' may you, oh Râma, contemplate upon Atma and reach Moksha devoid of the seven births and in a state of non-fear to any.

At these words of Vasishta, Râma remarked thus—"Thou wert pleased to say that I should destroy the desires arising from the ideation of 'I' in actions pursued. These words, when I ponder over them, are too deep for me. I can rather destroy this body, the causer than the Ahankâric conception. With the annihilation of 'I,' the body will perish like a tree felled to its root." Vasishta thereupon replied—"Men versed in the sacred lore state that there are two paths by which the Ahankâric Vâsanas can be destroyed. Instead of thinking with certainty—as we do now—we live for objects or the objects live for us; or in the absence of these invaluable objects, the 'I' does not exist or these objects do not exist in the absence of 'I,' one should, through pure enquiry, differentiate himself (as separate) from the objects, with the idea the 'I' does not belong to the objects or the objects do do not belong to the 'I'; and his mind should give up all Vâsanas with no faltering certitude and should perform all things, as if in sport. This is what is called Dheya-Tyâga (or the renunciation of that fit to be given up), oh Râma showering grace like clouds. Then having destroyed the Vâsanas and looking with an equal vision over all, if one should abandon this burden of the body, then such an extinction of Vâsanas constitutes the stainless Jneya-Tyâga (or the renunciation of the Known). Those only are the wise who have given up all the Vâsanas which have concreted themselves into the tangible shape of the body of Ahankâra.

Those sturdy persons who come under the first category are called Jivanmuktas; while those who come, under the second heading, after destroying to the root all Vâsanas and actions and rendering their mind completely quiescent, are

called Videhamuktas. Oh victorious Râma, these two kinds of renunciation resemble one another. They pertain to Jivanmuktas and Videhamuktas respectively. They lead one to Brahman, free him from the trammels of pains and enable him to attain Moksha.

Those only whose minds do neither sink nor float amidst the pleasures or pains by which they are environed are Jivanmuktas. Those whose minds have not experienced (or are not affected in this life by) exultation, fear, anger, poverty, stains or pains which arise in them through their previous destiny, are Jivanmuktas. Those who are ever in a dreamy state of abstraction with a mind rendered, while performing actions, as quiescent as in Śushupti and whose company is ever courted after by the wise, are fit to be termed Jivanmuktas.

When the attraction towards external objects ceases, then there yet remains the internal craving which is called Trishna (thirst).

But when the attraction towards objects external as well as internal ceases without any veil, then it is termed Mukta (freed) Trishna. The mere thought of longing that such and such a thing should arise to oneself is Trishna. It is this strong golden chain of Trishna that you should unshackle yourself from, without the least hindrance. May you be in that immaculate and transcendent Atma-Jnâna Reality, after allowing all conceptions of yea or nay not to transcend their limits, becoming of full mind freed from all desires and giving up completely all desires for salvation or bondage as well as pleasures and pains.

May you, Oh Râma, be immovable like an ocean without foams or waves. Listen attentively to what I am now going to give out to you. In the case of the stainless enquirers after Atma, there are four kinds of certitudes. The first kind is that where the "I" identifies itself with this body from head to foot and thinks itself to be no other than the one generated by the parent. As this idea is not real, this certitude leads to dire bondage. The second kind of certitude arises when the "I" finds itself to be above and other than all (gross) objects and to be more subtle than the tail end of paddy. This certitude when attained leads to

Moksha and arises in the case of the wise. The direct cognition within, without doubt, that all the universes are no other than the modes or aspects of 'I' and that the 'I' is indestructible is the third kind of certitude. This is the Moksha lacking nothing. The fourth kind of certitude arises when the perishable universe and the knower are cognized to be unreal and all the 'I's' ever are, like the Akaśa pervading everywhere. This is the incomparable and supreme Moksha. Of these, the first kind of certitude is ever associated with bondage generating Trishna. But the other three being associated with the emancipated and pure Trishna, is to be found in Jivanmuktas only. Of these, if one is impressed with the incomparable certitude that all things are no other than the 'I,' then the mind will never be affected by pleasures or pains. (All being one), the Void, Prakriti, Mâya, Brahma, the Light of Chit, Intelligence, the stainless Purusha, Atma, Eśa (Lord) and Śiva—all these can be termed Parabrahm itself. It is Brahmic Śakti (potency) that sporting in the creation of this universe brings about the differentiations of the numberless divisions in it. This incomparable Śakti residing in the non-dual Brahman exists through the impartite nature in it and then flourishes (manifold). Therefore, oh Râma, banish from your mind all thoughts of differentiations of "I" or "thou," birth or death, or pleasures or pains in objects or actions. Those persons who, being above all, concentrate their attention upon the supreme Seat with a cool mind unaffected by pleasures or pains will never subject themselves to the trammels of re-births. Those persons following the footsteps of the ancients who shew the same leniency and mercy towards both their friends of virtuous deeds and their enemies of vicious deeds will never render themselves liable to the trammels of re-births. Such persons will never think of nobility or lowness; will never have love or hatred; will not have actions to do or not to do; will not associate themselves with re-birth. Shining with divine effulgence, they will speak lovingly to all. Having known the true properties of all objects, they will be ignorant of re-birth.

Therefore, oh Râma, ever sport in this world attaining the Atmic Reality in a state of Jivanmukti when the Dheya Vâsanas are given up and the illuminated vision takes place.

Ever dally, oh Râma, in this world as you list, acting up to the external observances of life while internally you are Chidâkaś itself, devoid of these false desires, attractions of life and Vâsanas. Amuse yourself, oh Râma, in this world creating commencement (or end,) only in the external actions of the world but not in the solitary mind, thus seeming to perform actions in the world while they are not performed within. Amuse yourself, oh Râma, in this world according to your free will, after having differentiated "I" from the body and destroyed thereby all Ahankâric ideas, and rendered the mind as immaculate as Akaśa without stains and the diverse characteristics. Amuse yourself freely oh Râma, in this world with perfect liberality of spirit without undergoing the difficult observances of life but yet trying to understand the rationale of all things by following the easy ones. Oh Râma, amuse yourself ever in this world with acute intelligence and non-desires, full within but seeming to be hot and impetuous without, as if prompted by Karma in the performance of actions whilst you are cool within.

Do not in the least contemplate, oh Râma, upon such un-realities of distinctions as friend or foe, thou or I. Such is the case with those only who, having the paltry impure mind, are engaged in fruitless endeavours. But to the wise, this whole world is their inseparable kindred. It is only through the delusions of birth that persons consider one as their friend and another as their enemy. Thus is man's delusion which rejoices every moment (with this or that). But through true vision, all the universes become, at the same time, his friend and enemy.

To illustrate this experience, I shall relate an ancient story which thou shalt hear. In days of old, there lived on the banks of the Ganges two persons, sons of a Rishi named D'eerghatapas (of long continued Tapas). These two sons who went by the names, Punnya (Virtue) and Pâvana (Purity), abode by the side of the incomparable Mahendra mountains and were well versed in the four vedas, performing great Tapas. Whilst they were performing Tapas on the banks of the Ganges along with their father, the virtuous personage Punnya attained Jnâna in course of time through the performance of actions, not being actuated by the

fruits thereof. But his brother Pâvana having attained but partial Jnâna was fluctuating in his mind like a rocking cradle, without true Jnâna and with excessive ignorance, his mind rolling everywhere. The father of great Tapas after giving up all desires for sensual objects, became indifferent to the love of mundane existence and abandoned, on the hills by the side of the Ganges, his body which formed a nest for the birds of Ahankâric actions to nestle in. Like a carrier who, bearing a burden, takes it to a certain destination, he (the father), being free to unshackle himself from his body on account of the absence of desires, reached Brahmic bliss which is like the fragrance of flowers permeating the whole atmosphere above.

As soon as the body of this Satwic Muni who had reached his Atmic Reality which is actionless, without the pains of the universe and seat of the dawning of the ancient Jnâna, expired, his consort at once breathed her last like a beetle deserting a lotus flower. The eldest son Punnya, finding dead both parents who were like eyes unto him, began to devise measures for the performance of obsequies in accordance with the established usage, while his brother Pâvana began to reel in the ocean of sorrow, exclaiming ' Oh my dear mother, Oh my dear father, how shall I bear this burden of grief? where shall I go?" Having grown quite fidgetty and unsettled like a person treading the flames, he roved about all throughout the forest. He was not able to control his grief even in the presence of his calm brother and became quite enfeebled in mind. But the eldest brother who was not even a little dispirited, being quite convinced that it is but natural for even lightning like (subtle) bodies to fade away, performed all the funeral rites without the least flurry.

After all the Vedic rites were duly conducted, Punnya of full Jnâna addressed his brother who was yet yelling aloud with his mouth wide open, in the following manner—" How is it, my boy, you have not as yet overcome your grief which harrows you quite. Now hearken to my description of the transcendent seat, which our father and mother have secured for themselves. It can be called that stainless Moksha which is incapable of either repletion or depletion, which is its own

place and which is its own Self. It is the goal to which all tend. It is the Tatwic Reality of all Jnânis. Is it wise, my brother, for you to wail at your parents attaining their own Seat? Is there any limit to the number of fathers and mothers or of wives and sons that you had in the many incarnations you underwent previously like the countless pitfals in a river-bed. One may rather count the number of fruits yielded by the trees of a vast forest in the fruit-bearing season than the many relatives which one had during his previous innumerable births. And if we begin to bewail on their behalf, do you think, brother, a Kalpa will suffice for exhausting our grief on that score? The torrent of mirage-waters (undulatory waves) meandering in the season called Vâsanas over the valley of mirage which is the formless Ajnâna, sweeps along its current the hills of pleasures and pains and dashes without limit or differences. This universe which has arisen in the form of wife and other relatives, foes and kindred love and hatred, nobleness and lowness as well as other pairs, exists and expands by virtue of its name (and form) only and none else. Think of one as a good friend of yours and there the thing is created as a reality. Think of him as your foe and then also the mind perfects the thought into an actuality. Like the properties of the murderous poison or the rejuvenating nectar which accomplish their desired ends, so also if once the bondage-giving thoughts are completely destroyed by one, then they will never resurrect from their grave. How can we attribute enmity or friendship to the intelligence in diverse forms arising from the one Atma? If we begin to enquire, as to who are in the tabernacle (of body) which is nothing but a net work of bones filled with flesh, blood and skin and which, though non-existent, deludes us with its existence as real, then what remains is this "I." Then contemplating still further with the mind, we find through the stainless Brahmic Vision gradually developed, that neither you nor I nor Punnya nor Pâvana nor anyone else exists but the one Jnâna which then shines alone. In the many Dwipas (islands) long passed out of existence, the births you underwent are incalculable. In the great Dwipa called Jambu, you were born as a cuckoo, as beasts, clouds, hills, trees, reptiles and birds; the series of births you had in them and in each

of those sub-divisions are indeed indescribable. Such being the case, why do you not now grieve over the deaths of those who were related to you in those many incarnations? Nay this is not all. Listen again to the repeated births you had in other countries. In the countries of Kośala, Deśârna, Poundra, Gurjara, Tushâra, Konkan, Bôsala, Kaikeya and Sâlwa, you were born as King, monkey, vermin, stag, water-crow, birds, serpent, ass and others. Now then why do you not bewail over the death of those departed relatives also whom you created then through your Vâsanas? In lieu of counting the parents of many individuals born on this earth, we may rather reckon the number of dried leaves withering from a large forest tree which rears its head aloft in the skies. Therefore there are no grounds for you, my boy, to grieve. Without a faltering heart may you, my boy, attain without any obstacles your AtmicReality which is without existence or non-existence, birth or death and cognize it firmly through your mind. Having freed yourself from all pains and Ajnâna, may you cognize, through your intelligence, your Atmic Reality *per se.* In that spiritual introvision, many kinds of desires will spring to retard your progress. Free yourself from their trammels, make the lotus of your heart as pure as possible and cognise through your (higher) mind your own Reality. Then all illusions will vanish completely and you, my brother, will attain Nirvanic Bliss."

So said Vasishta to Sri Râma.

The Story of the Great Bali.

Summary.—Having in the previous story shewn that the concentration of the mind from the visible upon the seer leads one to cognize his own Reality, the author illustrates through this story the fact that, through the performance in this world of Nishkâma-Karma, even sensual bliss is transmuted into Brahmic bliss.

The heart of Pâvana became illumined with the Jnâna into which he was initiated by his brother, the Muni Punnya, like the universe beaming with light at sunrise. Then both these Siddha-Purushas having attained Atma-Jnâna were liv-

ing in that forest. Disporting themselves in diverse ways at their sweet will and pleasure, they passed a long time and at last reached that quiescent state of Videhamukti—that state which a light attains to, when it is divested of its wick and ghee. Similarly is the fate of all Jivas after they die in this world.

If one person in his many incarnations is related to all, where then is the necessity for loving or hating any? Therefore the best course is only to give up the load of excessive desires and not to enlarge them. If desires are allowed to grow, then they become the fuel for the fire of Chintana (or contemplation). With the passing away of the fuel of desires, the Sankalpas do also perish. This is perfectly a true statement (and not a mere theorizing).

Oh puissant Râma, mount up the great car of Deya-Tyâga and behold, through the much-eulogised transcendent spiritual vision, this paltry universe palpitating with excessive desires and then you will not lack anything. This state is the certain truth of Brahman that is without impurity, delusions or disease (of Ajnâna). If this state is attained without doubt, then persons will not be subject to delusions, though they are without much intelligence. Therefore, oh Sri Râma, lead your life thus.

With the intimate friendship (or development) of good intelligence and nice discrimination, all pains will cease. Even though one may find an asylum in a person (who is a Guru), it is only through his own energy and will that he can destroy all pains arising from association with diverse objects and kinsman. Having labored hard through Vairâggya, Jnâna books and the noble good qualities of benevolence, &c., if your mind is made to lead the Atmic life, then all pains will cease. Not even the happiness arising from all the collective wealth of the three worlds, will in any way bear comparison with the bliss of a mind that has reached Kaivalya (emancipation).

Like a shoe worn on the foot that is able to protect it wherever its wearer goes, so also the mind fills the whole universe with ambrosial bliss wherever it becomes all full. A mind filled with the ponderous non-desires will never sink into desires; but a mind filled with desires, will never have

its grievances redressed completely. Compared to a desireless mind which yields pure thoughts as easily as Muni Agastya sipped* in one breath the waters of the ocean, even the full moon does not shine so bright; nor is the milky ocean yielding bliss so full; nor will the radiant face of Lakshmi residing on the fragrant lotus bestow (upon her devotees) such a boon (as this desireless mind).

The ghost of desires will spoil the lustre of the pure mind, just as the clouds envelop the moon or the black stains tarnish a polished white mortared floor. Moksha means nothing but the destruction of the impurities of the mind—which mind is developed only when all desires and fears of re-birth are destroyed. If this is not possible (*viz.*, of controlling your desires, &c.), thou shalt, oh Râma, be able to attain Jnâna through the path followed by the great Bali through his intelligence. Such a course is beneficial."

At which Râma asked him to be enlightened as to the nature of that course. To which Vasishta of rare Tapas replied thus.—"There once lived a matchless king of Asuras named Bali who reigned over Pâtâla as an emperor over it. He made the whole word tremble underneath his potent arms and was able to overpower and humiliate even Eśwara, Vishnu and others. He was the son of the noble Virôchana and reigned powerfully for ten crores of years. Having ascended the topmost story of his palace teeming with windows and bedecked with gems brought from the Mahameru heights surrounded by guards, alone he gave vent to the following train of reflections with a mind disgusted with material pleasures and contemplating upon Samsâra (this mundane existence). 'Of what avail to me is this undisputed sovereignty of mine which has enabled me to enjoy from a long time the wealth of all these three incomparable worlds? When I begin to contemplate upon the pleasures of wealth which flit away at once, wherever and whosoever enjoyed in the past, I find I am but repeating the same actions as yesterday, yielding but momentary happiness. Enjoyed things do recur again. Things seen yesterday do again present them-

* When Indra wanted to conquer his enemy Vrittra who was screening himself in the waters of the ocean, Agastya sipped the whole waters at one sip.

selves to-day. Ornaments worn with exultation yesterday, are again donned by us. And yet we find that even intelligent persons do not become disgusted with them and are not ashamed to enjoy them again and again. Like ignorant children that do taste again and again sweetmeats which impart sweetness for the time being, we are also afflicted, ignorant of the true path. Days, fortnights, months, years and yugas do cycle again and again as formerly and nothing new crops up. In spite of the performance of all my duties, how have they in any way improved my life a whit ? Through what shall I be able to come into the indubitable possession of that, after which I shall be actionless ? What is that path which will enable me to go higher up to "That" which is free from the illusory sensual objects ?"

Then in order to find out that path, which leads to that Principle which is indestructible and alien to objects, he reflected deeply in his mind and then with full-blown eyes under well-knit brows, he was beside himself with joy at the solution that instantaneously flashed in his mind and then burst out with the following words :—

'Formerly I enquired of my father, the omniscient Virôchana in this very spot and about this very point. He then explained to me the manner in which I can remove my doubts. I questioned my father thus—'what is that incomparable seat where all the illusions of pleasures and pains and other heterogeneities fade away ? What is that seat where the mind's delusions will wear away ? What is that seat where all desires are eradicated to their root ? Please enlighten me with answers to these questions. Again what is that quiescent seat which is free from desires and mental despondencies ? What is that seat which is permeated right through by Absolute bliss ? Please, oh thou, who hast cognized the Supreme, throw light upon the means by which I can free myself from the pains and excruciating doubts I am suffering from."

To which my father replied thus—'Now listen to my words. A beautiful country there is which is illimitable, all-pervading and without any precincts. That is the source from which all mundane eggs arise and into which all are

absorbed. In this country, there exist neither the grand five elements, nor hills, nor forests, nor holy places, nor the pure Devas, nor the other ancient souls. Great Luminosity is the name of the king existing therein alone. He is omniscient, all-pervading, the cause of all and stainlessly quiescent and all full. He is Silence itself. He will without fail cause all acts to be performed through the minister appointed by him. The moment the minister thought of a thing, such an idea though non-existent, arose instantaneously as a tangible thing ; it, though existent, disappeared as mysteriously. This minister has not the power to enjoy any thing through his own right; nor does he know anything through himself. As he acts always in concert with the king, he is able to do all things, Though the minister does all acts in the presence of the king, yet the latter is always alone." So said the father to his son.

At which the son heard with an exulting heart all that his father had told him and then questioned him thus—" What is the nature of the resplendent country which is without mental disease and all-pervading? What are the means by which it can be reached ? Through what, can it be attained ? Who is the imperishable king in that country ? and who the minister ? And who is that potent king with his minister that cannot be controlled by my puissant arms which brought under my subjection, as if in sport, all the earths in this universe ?"

To which the father was pleased to reply thus—" Who will be able to over-step the rigorous law of the speedy and powerful minister ? Even should countless hosts of Devas and Asuras league together to over-power him, they will never be able to do so. Even though such rare weapons as discus, spear and others be hurled at him, their powers will be deadened like flowers aimed at a stone. When overpowered by the King, the minister will pay obeisance to him. Otherwise one can more easily move the mountains of Mahameru than this person. He will never be completely subdued otherwise than through an intelligence of much experience and skill. If you long to get at the minister, he will hiss at you like an angry serpent and burn you. In order to remove the doubts under which you are laboring, I will

now proceed to state what the king, his minister, country, &c., do symbolize. The country in the story aforementioned, stand for the incomparable and eternal Moksha. The king mentioned therein is the Atmic Reality inseparable from Moksha and shining with the lustre of a stainless gem. The creation of his, *viz.*, minister typifies the mind (or intelligence). The real supreme skill lies in the thorough eradication of sensual pleasures and the complete development of Vairaggya. When the mind is overpowered by non-desires, then it resembles a rutting elephant caged within Keddhas.

Persons unacquainted with the true Jnâna-books, maintain that out of the four parts into which they divide (the actions of) mind (or time), two parts should be devoted to sensual objects, a quarter, to a study of Jnâna-books and the remaining quarter, to the worship of the really blessed Achârya ; and that if so done, Jnâna will shine in them after the removal of the darkness of Ajnâna. But the partially knowing maintain that if, out of the four parts abovementioned, one should devote two parts to the contemplation and worship of Achârya, a quarter to the meditation upon the truths contained in Jnâna-books and the residue in the actions of the organs, Jnâna will prevail in him so as to cognize the Supreme Truth ; while the third class, *viz.*, persons of full Jnâna affirm that Moksha will be easily attained by those who, dividing the mind into four parts, devote it to the four purposes of a study of the Jnâna-books treating of the path of Atmic Reality, of non-desires, of self-cognition and of the pursuit of the path of the worship of Achâryas. May you through your excessive intelligence and enquiry always master Atmic worship and the subjugation of desires simultaneously. Through a determined subjugation of desires, Atmic enquiry is induced ; and this Atmic enquiry breeds again renunciation of desires. They are both mutually dependent upon one another, like the full ocean and the clouds. Having earned, in proper ways, wealth for relieving one's kindred and others without violating the rules and observances of a country, one should through that wealth resort to the wise of rare Satwaguna and there attain their Vairaggya through which he should develop Atmic enquiry. When thus he is

illumined with true Jnâna through Atmic enquiry, then Moksha is attained."

Thus did my father enlighten me before. Through divine grace, I have been able to remember now all that my father told me and attain Jnâna thereby. Having been freed from the longing after enjoyment and coming into the possession of the wealth of non-desires, I have been rendered cool with supreme bliss, through the ambrosia of the quiescence of mind. Oh, I have been in complete ignorance of this, my present blissful enjoyment for so long a period. How shall I describe it in words? This is the seat where all thoughts are absorbed and where all persons suffering from the effects of pleasures and pains do find an end of all their sufferings. This is the seat reached by all those who lead their lives in Atma. This is the glory of all-quiescence."

Having soliloquised within himself thus, he began to cogitate in his mind over the questions 'who am I? and what is my real nature?' Then he reflected for a moment and concluded that if he should invoke and salute his guru Sukrâchârya (Venus) who had cognized the Reality and having enquired of him, should meditate upon the truth, then all Ajnâna would cease. Therefore with closed eyes* and true affection, he meditated intently upon his Guru. Thereupon Sukrâchârya, whose form was the true Sachidânanda Akaśa only, appeared before Bali wishing to attain Atma. With an enraptured heart, the king saluted him and having worshipped him with a handful of precious gems and good flowers said the following—"Please deign to hear my words prompted by the advent of thy grace and bless me accordingly. What is there now? what is there beyond? what is that which is limited? who am I that speak? who are you that hear? what is this stable universe? please favour me with adequate replies so as to remove all my doubts."

Having heard all things, he analysed them and explained them clearly to the king in the following manner:—"I came here, on my way to speedily journey to Devaloka containing the immortal Kalpa tree. Of what avail is it to waste my time in unnecessary words? In fine, I have to tell you thus. All the manifestations here before us are Jnâna

* Here Sukrâchârya was summoned by Bali by mental will.

only ; all that are now external to us (or above our present perception) are Jnâna only ; that which is conditioned is Jnâna ; that which is not conditioned is Jnâna also ; I that speak am Jnâna ; you that hear are Jnâna only ; and all the universe is nothing but the all-full Jnâna only. This in brief is the Truth. Being impressed with this firm conclusion in your mind, may you meditate upon the one Reality of Jnâna with the intelligence that is requisite for it. If without any modifications of the mind, you cognize and perceive it, then you will attain your goal of the supreme seat. Now have the Sapta-Rishis of rare Tapas entered newly upon a divine mission (or into a new seat). Therefore we shall pass." So saying Sukra retired.

Thereafter, the king fell to meditating upon the universe and became convinced of the truth of the words of his Achârya exclaiming thus—"This supreme earth is no other than Jnâna ; the three Lokas are Jnâna ; my real nature is Jnâna ; all the ordained Karmas are Jnâna only. I have now become that resplendent Brahmic One which shines in its real nature, devoid of the visibles and the visual. I have now become that all-full Principle which, being of the nature of Jnâna without any objects to bind it, pervades all objects at one and the same time and is the quiescent Jnâna-Akaś and intelligence, itself." Then contemplating upon (or uttering) Pranava (Om) mentally which is the real significance of the Absolute-Jnâna, he entered trance-like into Dhyana (meditative) state and then freed from Sankalpas, karmas, the three kinds of desires (for wife, sons and wealth), doubts, contemplation, intelligence and objects as well as their substratum the knower, he was statue-like in Samâdhi for a long period. Thus did the Emperor Bali remain immobile like the light of a lamp in a windless place. And since he shone as the Absolute Śat without the stains of love and hatred and with a replete mind, such a state can best be likened to a clear sky in the autumnal season, when no clouds mantle it.

When the Emperor passed thus his days in Samâdhi, the courtiers serving under him repaired to the topmost story of the king's mansion in search of him. There they found him in Nirvikalpa Samâdhi. After a long time, he awoke and

began to perform the regal duties with a mind free from desires and egoism. Through his stainless mind, he was never flurried in adversity or prosperity ; neither did he sink nor swim amidst pleasures or pains. Thus was he with an equal eye over all.

However unlimited were the armies of good and bad thoughts that cropped up unceasingly in his mind, however countless were the objects, imaginary.and real that manifested themselves before him, yet he was able to control them all in one centre. So also, shall you, oh Râma, pinion your mind, roving amidst the pleasures of this world and the higher, in the centre of your heart. In whatever places your mind totters like a child and sinks into sensual objects, from that place shall the mind have to be lifted up to the partless Jnâna and be made to attain it. Having reduced this to a regular practice, may you bind this terrible elephant of mind so as to be untrammelled by pains and enable it to reach Moksha through discrimination.

The Story of Prahla'da.

Summary.—This story illustrates the theory that through the grace of Eśwara also, will the higher spiritual state be attained.

Now hearken again to another story. One going by the name of Prahlâda also attained the true Self of Jnâna through his intelligence. We shall now proceed to describe it. After his father Hiranyakasipu*, the King of Dânavas, expired, the sore-grieved son gave vent to the following words with a palpitating heart. "Countless were the numbers of Dânavas born in my race, such as my father and others. They had bodies which cast into insignificance even Mahameru itself. They were able to do or undo even the lotus-born Brahmâ with his powers. But before Vishnu wearing the Tulsi† garland, they fell easy victims to his

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* He is the son of Kasyapa and Diti and subjected his son Prahlada to untold cruelties for which he was torn to pieces by Vishnu as Narasimha Avatar.

† Tulsi—the holy basil.

fiery ire, like cotton before the wind. Such Dânavas in numbers exceeding the countless fine sands of a river, perished like hills pulverised by the fierce gales of the wind at the end of time. There is none now who is not afraid of Vishnu. There is only one means of conquering the effulgent Vishnu, my enemy, wearing the discus. Think however we may, there is no higher goal than this. The real refuge can be sought only in Vishnu residing in the ocean of milk. Therefore let my mind from this moment seek an asylum in the seat of Narâyana (Vishnu). May I through devotional meditation, be "He" and inseparable from Him. May the grand Mantra "Nârâyana namah*" which confers upon its devotees whatever they long for, be inextricably interwoven and commingled within me, like the Akaśa pervaded by the wind. Those who salute and worship Vishnu will be able to attain their desired results of emancipation, only when they contemplate upon Vishnu as themselves. Otherwise such results will not accrue. Following that path, I will worship and meditate upon Vishnu as myself. This body is no other than the form (or manifestation) of Vishnu. He who is bound by this body in the form of Prâna-Vayu is Vishnu, the supreme of the supreme. That which goes before Prâna-Vâyu abides externally as the second Vishnu. Therefore collecting mentally all articles of worship, I shall always worship Vishnu as above. With this purpose in view, he created, through his mind, rubied vessels, incense, lamp, waving lights, golden cloths, rubied ornaments, unfading golden flowers, nectar-like food and other innumerable articles of worship and then worshipped with them, Vishnu as resting in the lap of Adiśesha (serpent) both within and without, with true love in its divine place. From that time forward, he began to ever worship the feet of Vishnu, the one partless Brahman. Thereafter, all the Dânavas bearing axes began like Prahlâda to be the slave of Hari (Vishnu), abandoning all their bad qualities. Are not thus the qualities (good or bad) of a king imbibed by his subjects?

On hearing which, the Asuras, sons of Diti,† and

* This is called the 8 lettered Mantra, "Om Namo Nârâyana."

† Daityas, sons of Diti and *Danavas*, sons of Danu are both Asuras, through Kaśyapa their father.

their king Prahlâda after giving up their anger against Vishnu became his devout followers. Indra and the other Devas marvelled with fear at this unprecedented event and were sceptical as to how these vicious personages were able to secure the love of Vishnu. Therefore they went to Vishnu, sleeping his long (Yoga) sleep in the sea of milk and having seen and eulogised him, addressed him thus :—

"If all the Daityas of fiery nature after meditating upon thee become merged in thee, then there cannot be but Mâya everywhere. The murderous tendencies of the powerful Daityas are diametrically opposed to the extinction of re-births in Samsâra or devotion to Vishnu, as any two opposites are. To say that extremely wicked persons merge into the virtuous qualities is nothing but empty words. Oh all-permeant Vishnu, will it be possible for all Chandâlas (out-castes) to be filled with devotion towards thee?"

These words of the Devas were replied to by our Lord Vishnu thus,—"Oh Devas, do not be afraid. The victorious Prahlâda has rendered himself no more liable to re-births. Freed from his murderous propensities, he has reached Moksha through his Tatwa Jnâna vision. Therefore do not suppose that there is any deception practised by him. If good persons incline their minds towards vice, then manifold evils will ensue; but if the vicious incline towards the virtuous path, then incalculable good will result. Therefore may all of you fare well." With this blessing, the great Vishnu disappeared at that very spot. Thereupon all the Devas left the Milky ocean full of surging waves for Suvarloka and there became quite friendly to their antagonists, the Dânavas. With unceasing devotion towards the Lord, the cooling effect of which infiltrated deep into his marrow, Prahlâda was filled with a rapturous and ever-increasing love and always worshipped Him. Through the steady application of his whirling organs in such a worship supreme discrimination, bliss and indifference towards objects, etc., were greatly developed. With the development of the four means (of salvation), &c., all his mind's attractions towards sensual objects ceased. Will a pearl encased in the mother-o'-pearl be attracted and blurred

by the mud in which it lies? Therefore his mind became quiescent, without sinking into sensual objects.

Finding that the mind of the beneficent Prahlâda was oscillating like a cradle between the cognition of the all-full Reality and the enjoyment of sensual pleasures, Vishnu the lord of the three worlds manifested himself in the solitary worshipping seat (*viz.*, the heart of Prahlâda) from which prayers were offered through his mind and acquainted him with his visit, when the Lord of the Asuras doubled his worship to the Primeval Cause of the Trinity and eulogised him thus with true love—"Oh thou, the original seat of all rare things in the incomparable mansion of the three worlds; Oh thou, the ever-resplendent Brahman without the dawning and the setting of the sun in thee; Oh thou who art the eye of mercy to all thy votaries, salutation, salutations, a thousand salutations to thee. Oh thou who art Jnâna itself with Lila (thy consort) by thee to create the world; Oh thou beneficent Principle, who dost not depend for thy existence upon the 14 worlds;* Oh thou who slept the sleep of yoga on the banian tree†; Oh thou who art the Tatwa (Reality), the prototype of all grace and the lord of all earths, salutations, salutations, a thousand salutations to thee. Oh thou, who art the blighting frost to the lotus containing the petals of malevolent Asuras; O, thou, who art the sun to the full blown lotus of Devas walking in the path of the Vedas; O thou, who art the bee in the grand lotus of the heart of those who have destroyed all ideas of heterogeneity; Oh thou, who art the Lord of all souls, salutations, salutations, a thousand salutations to thee."

At these various eulogies of Prahlâda, Vishnu with a gladsome look deigned to speak thus—"Oh Prahlâda of true love, thou art free to demand of me a boon which will not make thee be subject to the trammels of re-births."

To which Prahlâda said thus—"O thou Supreme Principle who residest in the hearts of all, please vouchsafe to confer on me that bliss wherein there are no pains."

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* Besides the 7 lokas Bhu, Buvar, &c., there are the 7 Talas, Atala, Vitala, &c., up to Pâtâla.

† Allusion is here made to Vishnu arising on the waters on the banian leaf at the beginning of a creation.

Thereupon Vishnu blessed him by laying his lotus-like hand upon his head with these words :—" May the final Atmic enquiry arise in thee in order that thou mayest attain quiescence in the Brahmic bliss of the pure Parabrahm, after thy mind is freed from the delusions of the world."

Thereupon the immaculate Vishnu retired from the spot at which Prahlâda of great discrimination paid him respects by eulogising him and showering on him flower. After Purushothama (the supreme of all Purushas) disappeared like a wave in the vast ocean, the king of Dânavas seated himself in Padma posture and after having uttered the praises of the Lord, soliloquised within himself thus—'The incomparable Lord has deigned to bless me with the Atmic enquiry enabling one to overcome re-birth. Let me cogitate upon the questions, whom am I? What was I before? What is the nature of this " I" which identifying itself with the paraphernalia of this world (and body) stays and runs, cries and laughs, exults and is afflicted? I am not this diverse world. How can this inert world be called the " I," as the former is external to the latter and is composed of hills, stones, pretty things, earth, trees and others? Neither can the ephemeral body be called the "I," as the former proceeds from Asat only, is inert and has locomotion through Prâna Vâyu. Nor is the property of sound this "I," since this property is impermanent, issues out of the void, has no form or intelligence and feeds the ear with its paltry food. Nor is the property of touch this " I," since the former cannot be perceived except through the skin, perishes in a moment without any real existence, and is itself without any intelligence, being guided by the all-pervading Jnâna. Nor is the property of taste this " I," since the former is ever fluctuating, inert, full of desires, perishable in a moment, the food of the tongue and arises out of material things. Nor is the inert property of form this " I," which dies in the " knower" who though acting in this perishable world and sight is yet no participator in it. Nor is the property of odor this " I," since the former is perceived through the inert inclined-nose only and is inert. Now have I cognised my Reality as shining both within and without, as the one pure Jnâna of pure Sat and without re-birth, being freed from all

ideas of "I" and "mine," from all Sankalpas and from all the delusions of the five organs, without the least despondency of heart. This is perfectly certain. Ha, Ha, now have I known my true Self. Is this the Atmic Reality which shines, in the path of spiritual knowledge, in the intelligence of one divested of all diversities? In the one Tatwa Jnâna which is no other than the "I" pervading everywhere without fluctuation, all the universes from the sun down to a pot shine. Like sparks of fire which shine through the heat in the burning fire, so I find, in my present illuminated state, that all the organs performed diverse actions through me only. All Jivas from Brahma downwards will shine as my Reality alone in the one space at the end of a Kalpa when all the universe goes into Pralaya; how then can exist the ideas of "I" or "he" which pertain to the mind? How can "I" which now shines as the one full Jnâna throughout this illimitable universe, possess the modifications of this reasoning mind, with a seat allotted to it in the body. Therefore my spiritual vision of quiescent Jnâna which is eternal, blissful and incomparable is in all the worlds. All the manifested appearances are only the spiritual vision of the one subtle ideation. As all Jivas are no other than "I", the invisible Jnâna and Pratyagâtma that has no other object than itself to lean upon, I offer salutations to them all on account of (their non-divisibility from) my own Self.

Out of the differenceless Jnâna which has no thoughts other than its Self, which is pure, equal in all, without difference, beyond and without the three divisions of time past, present and future arose the diverse transcendental (Śaktis) potencies, Nought else is but the non-dual Jnâna without attractions to any, which is equal unto itself alone. As it is above all words, a principle equal unto Atma cannot be found in words. If the imperishable non-desires should become replete in one, which are invisible and pure and yet like the illusory worldly things, then there will remain equal vision over all, like a waveless ocean. But a mind whirling in actions associated with activity and passivity will be bound, like a bird caught in a net. Therefore all persons who are afflicted with love and hatred and are thereby dizzy in mind, cling to this earth like vermin.

O thou illuminated dweller in the mind of all souls, I have been able to attain Thee only after a very long period. Whoever was able to come by this all-full benefit except those who have attained Thee ? Thou art fit to be enquired into through the holy sentences of the Vedas and Gurus. Thou art the identity of Kutastha and Brahman. Thou art devoid of all differences. Thou shinest as of the nature of Sachidânanda. Many salutations to Thee who art "That" into which all things merge. Thou art the Eternal Jnâna wherein "I" am "thou" and "Thou" art "I". Prostrations to thee my Lord, the Paramâtma who is self-existent and the Lord of Devas in this mundane egg. Prostrations to thee of the nature of light, unobscured by low thoughts, like a full moon without clouds to bedim it. Prostrations to myself which has attained its Reality, shining as itself in a blissful state and as the one Chidâkaś without the obscuration of thoughts. Though seeming to be mobile or immobile or quiescent, it is yet without such actions. Though performing all actions, it is yet without desires therein. Like the breeze fanning the soft tendrils, this Jnâna-Atma causes Antahkarana (the lower mind) having Manas, &c., to move. Like a team of horses led by a charioteer, It alone will ever goad on the painful organs to work. It is He who is sought after by the bodies and organs. It is He who is praised by the organ of speech. It is He who is meditated upon by the mind. It is He who causes birth and death to be bridged over. It is He who can be easily attained to. It is He who can cognise all. It is He who is the bee producing the humming sound* in the heart-lotus of all creatures. I have no love or hatred towards sensual enjoyments. Let me attain those things, I am destined to get; let me not long after those things, I am not destined to get. Originally I became oblivious of discrimination and other blissful things through my inimical Ajnâna, but now I am in possession of them through Jnâna. Having destroyed my mind sunk in Samsâra with my discrimination that had labored hard in the Śastras, having freed myself from all the painful Ahankâra, having annihilated all conceptions of duality by meditating

* This is said to be the Anâhata Sabdha or the sound said to arise from the heart as stated in our Upanishads.

upon non-duality, I am now the incomparable Kevala (solitary one) in an immovable state. My reality is the Kevala and all-full Jnâna-Atma comparable only unto itself, without mental actions, egoism, Manas, or any other actions. Where has that solitary mortal bird of Ahankâra flown to, freeing itself from the trammels of desires, and flying out of the cage of this body. According to the holy sentences which postulate that 'Thou' art 'I' and 'I' am 'thou', there has been again an identification brought about between 'thou' and 'I.' Though possessing the whole world's wealth, thou art yet devoid of it. Therefore thou wilt never shine to (or be cognized by) those persons who are like the blind unable to perceive the rapturous beauty of a fair damsel. Victory to thee, imperishable God. Victory to thee, the seat of final quiescence. Victory to thee, beyond the reach of all Vedas. Victory to Thee, the source of all Vedas. Victory to thee, the cause of creation. Victory to thee, the causeless cause. Victory to thee, the perishable cause. Victory to thee, the imperishable cause."

Thus did the noble son of Hiranya meditate through his pure mind and enjoy bliss in the supreme differenceless Nirvikalpa Samâdhi of great omniscience. As he seated himself statue-like in Nirvikalpa Samâdhi for 5000 years and remained steadfast in one vision (or thought) only, there prevailed anarchy in the world of Pâtâla of which he was the the king and all the Asuras in it were, like shoals of fishes in a muddy pool preyed upon by vultures and other birds of prey.

While so, Vishnu, the protector of all worlds and its laws, awoke from his yoga sleep in the ocean of milk and began to contemplate upon the safe concerns of the world in his heart of protection thus—"The whole, creation of Brahma has begun to decline through Prahlâda going into the quiescent state, wherein no difference exists. The stainful Dânavas who are the night-rovers bearing axes having ceased to exist, all the Devas will be deprived of war in their absence and will become quiescent and attain Moksha. With the quiescence of Devas, all the Yajnas done on earth in their honor as well as Tapas, &c., will be barren of results, and therefore fade away from earth. With

the cessation of the laborious performance of these Yajnas, and other actions. the universe will have to come to a standstill. And then all created objects will cease to exist. Should all the created objects such as the sun, moon, &c., disappear, then we shall have to give up this form of ours and reach the non-differentiated state of 'That.' Were all the archaic universes to perish before their allotted time, then no real benefit (or law) will reign in this world. To remedy the defect, we have to resort to the following expedient. May the Asuras prosper long. In their longevity only lies war*. With the opportunity of war, Devas will rise in great numbers. With their advent, Yajnas and Tapas will be performed. With their performance, the incomparable mundane existence will arise. May therefore Prahlâda, the lord of Asuras live, until the end of the Kalpa in this his present garb of body, inasmuch as the whole creation will cease to exist with the extinction of the Asuras, &c."

Therefore in order to continue and maintain the divine law of justice of the great Lord (Parameśwara), the red-eyed Vishnu quitted his serpent couch and approached Prahlâda in his world of Pâtâla which was like unto Satya-Loka† itself. Seated on his vehicle of Garuda (eagle),‡ having on his right hand Lakshmi of red arms waving the chowris and saluted by the Munis and Devas and accoutred on both sides by the five weapons, the beneficent Vishnu caused his Pânchajanya (conch) to be sounded in order to intimate to Prahlâda his arrival. Through the terrible reverberating sound which pierced the earth, the skies and the quarters, Prahlâda who was merged in the primal seat of "That", slowly recovered consciousness on this plane. The Chaitanya Śakti (or consciousness potency) issuing first out of Brahmarandhra§ pervaded, as before, the Nadis to all the parts of his body and when it got to the nine apertures of the body, Prahlâda became conscious of this

* This shows that in the opposition of the two principles, Devas Asuras in the world, lies the preservation of the universe.

† Satyaloka—the 7th, *viz.*, Brahmaloka.

‡ Garuda stands for a Manwantara.

§ Brahmarandhra—is the Brahma hole through which salvation is reached.

(physical) plane. Then his Chaitanya (consciousness) began to perceive material objects, only after it shone as the reflection in the glass of the internal Prâna. Hence that intelligence of his which manifested itself in objects, may be compared to the reflected image in a mirror and thus assumed the attributes of Manas. As he recovered consciousness little by little like a lotus unfolding its petals gradually, his beautiful eyes opened. Then the beneficent Prâna and Apâna began to percolate all throughout his Nâdis (nerves) and organs, thus producing a complete perception of the world. Like a lotus fanned by the mild zephyrs, Prahlâda began to move in his position. In the twinkling of an eye, his mind became gross and his eyes, mind, Prâna and body began to glow with life with their respective functions. Then this patient personage appeared in sight of Vishnu of rare grace. Descrying, with his full-blown eyes, Vishnu before him, his mind became all-full (with self-satisfaction).

Thereupon Vishnu eyed, with great grace, Prahlâda and blessed him thus—"Oh immaculate Prahlâda, go and look after your wealth which is praised and coveted by Indra, the lord of Devas. Also look after your body. Why do you think of abandoning this, your body at such a premature period as this ? So long as you are not haunted by the Sankalpa of attraction and repulsion towards objects, what matters it whether your body exists or not ? Now get you up from Samâdhi. May you, O Prahlâda, be in the Jivanmukti state. May you, until the end of this Kalpa, administer due justice in this world with this body of yours in the Jivanmukti state, but yet without groaning under the load of Śamsâra. Why do you now in vain die (or disappear from this world), when neither the fires nor the twelve suns burn the universe out of existence (and the Kalpa has not yet closed) ? Is not death welcome to those only whose minds, being pampered by the bondage-giving desires, do ever travel in that path and get agitated under the load of Samsâra ? The lives of those only are blissful, who, having mastered egoism and desires, do cast their eyes equally upon all, which vision confers infinite bliss. The lives of those only are blissful who, devoid of love and

hatred and having rendered their minds cool, are witness to all actions, though performing them. He who is attracted towards objects as well as the objects themselves are both bondage-giving; the severance (of the mind) from objects constitutes quiescence. It is only when this quiescence is mastered that Moksha is attained. Now inasmuch as you have reached that state, you should seat yourself on your victorious throne (of the quiescent mind) and reign over your kingdom. You shall presently be invested with the regal diadem in the midst of the reverberating sound of conches and of the auspicious acts and praises of the Devas. May you reign till the end of this Kalpa."

So saying he ordered auspicious waters to be brought with which he anointed the king; and then with his hands adorned with conch and discus, he decorated the king's head with a precious rubied crown in the midst of the eulogies of Devas, hosts and then addressed the king thus—"Mayest thou live and reign, so long as the immoveable Mahameru, the earth, the sun and the moon endure and then enter the supreme state.

With these words Vishnu disappeared in a moment with all the Deva hosts, like the instantaneous disappearance of a false Mâyavic creation.

At these words of Vasishta, Râma questioned him thus—"How did the king of the Aśuras, after attaining Jnâna and becoming merged in the true Brahman, return (unto the normal state) at the conch-sound of Vishnu? In the case of all Jivanmuktas without the load of Samsâra in whom the pure Vâsanas are like a burnt seed, such a seed in their heart will never be productive of re-birth. But these pure Vâsanas inasmuch as they are pure, all-pervading, subject to manifestion, origin, &c., associated with Satwaguna, full of the pure Atmic-Dhyana (contemplation), and without beginning will always be in Jivanmuktas like Vâsanas in Śushupti. Even after the lapse of a thousand years, so long as the body is in existence, the pure Vâsanas will be latent in the heart and will melt away gradually. It is only through these pure Vâsanas that Jivanmuktas are awakened to an external perception of objects."

THE STORY OF GA'DHI.

Summary—In this story it is sought to show the nature of Mâya through the cognition and avoidance of which Atma can be cognized.

It is indeed impossible to describe the grandeur and infinite potency of Mâya which is but a synonym for birth and death. The mastery of the terrible Manas leads to its destruction but not otherwise. Now listen with an attentive mind to the story I am going to relate to you of the marvellous potency of this powerful Mâya of the universe. So began Vasishta addressing himself to Râma, the prince of the solar dynasty.

An excellent Brahmin, by name Gâdhi lived on earth in the country of Kôśala. With some object in view, he abandoned his relatives for the forest. There whilst he was performing a goodly Tapas for about eight months by standing throat-deep in the midst of the waters of a tank, the gracious Vishnu deigned to pay a personal visit to the Brahmin and asked him to state the object of his Tapas.

Thereupon the latter quitted the waters and having reached the bank, fell prostrate at the feet of Vishnu and praised him thus—"Oh Parabrahm that is inseparable from the lotus heart of all souls, Oh Achyuta (the indestructible), Oh Ananta (the endless), I wish to merge in the immaculate Brahman. Therefore be pleased to enable me to visit (or know) directly the true nature of Mâya which thou hast created and which has wrought the miracle of these universes full of birth and death." To this request Vishnu acceded in the following words—"Thou shalt be able to see Mâya. Thou shalt, after personally seeing it, be able to free thyself from its yoke." With these words, Vishnu disappeared at once like a Gandharva city. Thereupon the Brahmin was filled with a perennial bliss at having come in contact with the incarnation of the divine grace and spent some days in Tapas in that forest when there recurred to his memory the blessed sentences of Vishnu on his way to the lotus-filled tank to bathe. Dipping his head into the water, he forgot to perform the recitation of the Vedic Mantras and Dhyâna (meditation) which it was his wont to do, while in the process

of bathing. And lo! he saw himself dead of a disease in his own house with his relatives gathered together, weeping by the side of his body, whilst his wife cried bitterly at his feet; and his mother prompted by sheer maternal love was embracing her son, as if she was again suckling him and writhing with pains, drooped senseless like one who had trodden the fire. In this state of affairs, the weeping relatives by began and finished the subsequent post mortem rites and kindled the funeral pyre for cremation. The body was disposed of in the burning ground by being soon reduced to ashes. Thus did Gâdhi, in the midst of the waters in the tank, see through his mind the illusory actions that were performed by himself through himself.

Now Râma, listen to what subsequently transpired. Then Vasishta continued thus—"This life being over, Gâdhi found himself reincarnating in the womb of a lady like a jet-black picture who belonged to the degraded caste of dog-eaters. With great travail, she brought him out into this world as a male child. After being fondled as a baby, he grew up to manhood with a body quite sable like a cooled charcoal. With none to equal him in the degraded caste he was in, he married a girl of the same caste and with her lived in great union and joy. Whilst they were living harmoniously like life and mind, over hills, forests, and other fine places, their union blossomed forth in the birth of issues. Some time elapsing, dotage and excessive grayness set in upon the husband who constructed a house of leaves at a distance from his place and there dwelt in it as a great Tapaswin. The children too advanccd in life and became old. Whilst they were afflicted at dotage having laid its hands upon them all, Kâla (Death) stepped in to relieve all of them except the husband.

Being tired of incessant wailing and solitude, the survivor's mind became dizzy; he became sick with desires and began to rove through different climes. At last he reached the country called Keera where justice was administered duly and was passing through one of the golden streets of that city where its king had died. As he left no heir, the people in accordance with the immemorial custom of the choice of a king, bedecked the state elephant with gold and precious gems and let it loose to go its own way and select a king. The tusker

in search of a person to rule the kingdom, found opposite to it this Neecha, its kindred in color and raised him upon its temples with its long proboscis like Udyagiri (hills) at the dawn of the sun amidst the din of many musical instruments and the exclamations from all the eight quarters (*viz.*) " Victory be to thee, Victory be to thee." Thereupon all the fair ladies of the palace lavished all their skill in adorning their newly-made king. The old courtiers and the commander-in-chief began to obey his behests. Gavala was the name assumed by the king befitting his position as the wise and just protector of the earth. He reigned over his earth, seated on the splendid bejewelled throne loved by all the court ladies shining with their scarlet lips.

After 8 years elapsed thus, the king one day doffed all his ornaments from his person and alone was perambulating on foot the street beside his palace with all the appearance of a true Neecha, when he saw before him a group of outcastes of the caste of dog-eaters of sable complexion travelling along and playing upon their stringed Vina(musical instrument). The oldest of the throng of blood-shot eyes and black colour, having observed the present king of Keera and recognised him, approached him with true love and addressed him with the old familiar name thus—'Oh Katanja, where art thou in, my old relative ? In what place dost thou now dwell ? It is only through good Karma that I have been able to see thee here.' So saying, he clearly traced his whole genealogy, (many degrees back) and gave out other particulars. At this, the king slighted his words, since his low status was being brought to publicity and having loudly scorned him off his presence, he at once withdrew into his palace.

Meanwhile the ladies of the harem were observing from the balcony all that had passed between the king and the low caste men ; quite surprised, they apprised the minister who was then staying in the palace, of the occurrences thus—"This lord of earth, our king, belongs to the lowest class of Chandâlas. How shall we act now ?" Unable to find any way out of the scrape, they were stunned, perplexed, and morose. Whereas the king, nothing daunted by all these, seated himself on the throne as before, as if nothing fresh had transpired. But the ladies, courtiers and others who had before approached

him, stood immoveably at a distance from him like a carcase unfit to be touched by the hands. The sad present plight of the king who was alone, even in the presence of innumerable subjects, can only be likened to a forlorn traveller left in a foreign country without knowledge, wealth or any other means. Then all the subjects held a solemn conclave in which they came to the following conclusion—"We have contaminated ourselves with grave sins through association with this Neecha, our king. No amount of penances will expiate this stain of ours. Therefore we shall all purify ourselves by entering into fire." With this resolution, all the subjects from the eldest down to babies flocked together, and fell into a large fire-pit reared up for the occasion, like swarms of flies buzzing in a Champaka flower. Thereupon the king became afflicted in heart and with a collected mind soliloquised within himself thus—

'Through contact with me an outcaste, all my countrymen became degraded and therefore perished in the flames. It is perfectly useless on my part to outlive them. I shall follow the same course.' With this purpose of giving up his life, he allowed himself to be devoured by the flames.

While the body of Katanja was being burnt by fire, like tender leaf exposed to the flames, the body of Gâdhi that had taken its plunge into the waters of the tank began to palpitate and quiver. In four Ghatikas, Gâdhi's mind became cleared up of all obscurations of Mâya and began to ruminate upon who he was, and what he saw and did in that state. Then came he from the waters to the bank of the tank ; and then after having meditated upon the similar manner in which all Jivas in this world run about greatly agitated in their mind, like an angry tiger ever chafing in a forest, was (temporarily) relieved at heart, (in spite of his lingering doubts).

With these thoughts in his mind, he passed some days in his hermitage, when there came upon the spot a guest who was heartily regaled with honey and fruit. At the time of Sandhya when the sun set in, they both performed their daily Karmas and returned to their respective seats of rest, where they were engaged in Atma-Jnâna stories. At this time, Muni Gâdhi enquired of the stranger the cause of the extreme emaciation of his body.

To which the guest replied thus—At the request of my beloved relatives, I spent a month in the famous and wealthy country of Keera situated on the north of this earth. Whilst I was recouping my health there, I chanced to come in contact with a person therein who related the following anecdote. A king ruled over that country without any split or dissension for about eight years after which the true status of the king as belonging to the lowest class of Neechas, the dog-eaters, was brought to light. With this discovery, all the Brahmins and others went into the fire ; and the king followed suit. Hearing that horrid fate of the Brahmins, I quitted that country and took a pilgrimage to Prayâga (Allahabad) of waters with seething waves in order to wash off all my sins. There I, in accordance with Vedic rites, underwent penances and Chândrâyana* Vrata and got emaciated thereby.

At these words of the guest, Muni Gâdhi was surprised and internally convinced that it was his own history that was referred to by the stranger. Therefore to verify for himself the truth of the events of his previous Neecha life, he travelled to and entered the Huna-Mandala† where he saw his birthplace and the other places he dwelt in. All being there as he saw(before in his Samâdhi), he shook his head in surprise and after surveying all the diverse creations of Brahma, he proceeded still further to the Keera country where he saw without any, missing, his former palace and other familiar resorts of his, as well as heard the events of his life related by the people there. Is this the Mâya that Vishnu acquainted me with ? Through the wonderful seed of my intelligence, have I been able to observe all these.

With these thoughts in his mind, he at once reached the slopes of a great hill and became an incomparable Tapaswin. A rare Tapas was there performed by him to gladden Vishnu, with a handful of water as his food. After the lapse of a year spent in such a Tapas, Vishnu appeared personally before him in his hermitage in the form of a

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* Chândrâyana Vrata—This is an observance in which beginning with 15 morsels of food on a full moon day, a person lessons them one by one till he reaches the new moon day when he increases it one by one daily.

† lit. the country of Hunas or the lower caste men.

dark blue cloud* and addressed him thus.—'Thou hast seen the glory of Mâya in its true colors, What more dost thou want? Why dost thou perform this true Tapas on the hill side here?'

The Muni became frantic with joy like the bird Châtaka at the sable clouds high up in the sky, and then poured forth praises, prostrations, and salutations to Vishnu. Then looking at Vishnu of graceful vision, he questioned Him thus.—'I have known vividly the nature of Mâya, the result of Karma, as thou wert pleased to show me. But I am yet ignorant of Mâya in its latent innate state. How came this delusion to manifest itself as real?'

Vishnu replied thus—'Oh Brahmin, this earth and other things of the universe, have for their substratum the mind and do not exist at any period apart from the mind. Almost all persons in this world, walking in the path of this universe of dreams, delusion and egoism look upon it as real and enjoy it. It is only in Chitta (the flitting mind) that the universe rests. Why shouldst thou be surprised, if this mind of thine, which contains (potentially) in itself all the Universe, should bring into objectivity thy life of a Neecha (which is but an insignificant part of the whole). The excessive (Ekâgrata) one-thoughtedness (or ideation) of thy mind reflected itself in the life of a Neecha which reflection was then known. This reflection was caught up by the guest who came in subsequently and saw as real all these delusions. Like the analogy of a crow and palmyra fruits†, the ideation of the Neecha's life reflected itself also in the minds of all who lived in Huna-Mandala and Keera-Mandala‡. Thus did these two kinds of ideations lend increased Reality to the minds of all creatures. Truly marvellous are the effects or manifestations of the mind, like the analogy of a crow and the palmyra fruits. Thus do diverse persons view the one dream (of the universe) in various ways. With one sport, many boys divert themselves in different ways.'

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* Dark blue cloud was the form in which Vishnu appeared before Muni Gâdhi.

† Just as the cause of the fall of ripe palmyra fruits is wrongly attributed to a crow which perches upon the tree at the time of their fall, so the universe is thought to be real though it is merely the creation of the mind.

‡ lit. the country of Keera or Kashmir.

In similar manner was theNeecha born inHuna-Mandala in the habitation prepared for him by the mind. Likewise with the death of his relatives, he reached a foreign country. There he reigned over the country of Keera with his white victorious parasol overshadowing his subjects and there allowed himself to be devoured by flames. It was only the ideation of your supreme mind thinking about the Neecha's life that brought about the reflection which afterwards assumed a reality. The ignorant who are impressed with the idea of the differentiations of 'He, thou, I, this, that, mine,' &c., will ever be sunk in the mire of pains ; but those who have cognised earth and other things of the universe as no other than "I" will never despond under grief. With a mind distinct from and having no longing towards all the things of this earth, their firm intelligence will never cling to desires. Knowers of Tatwa Jnâna will never render themselves liable to the delusions of Ajnâna. As thou hast not cognized Jnâna fully, thou hast not rid thyself of all thy mental delusions and quitted them all as degrading. Therefore it is thou hast completely forgotten thyself in a moment through thy delusions. To this wheel of the grand Moha (delusions), Manas is the axle. If by dint of discrimination, thy mind be destroyed, then Mâya will not afflict thee. Now rise up from here and retire into the caves of this hill and perform Tapas there for ten years. Then will the eternal and true Jnâna dawn in thee fully.'

With these words, (the abovementioned) manifested form of Vishnu disappeared at the very spot where it appeared. Thereupon the stainless Muni Gâdhi, freed of all dire delusions, was devoid of attachments and underwent a rare Tapas. After a course of ten years, he lived replete with true Jnâna. Then having attained the incomparable Seat of Sat, devoid of fear, pains, and longing for objects and shone in his real quiescent state as a Jivanmukta ever of the nature of bliss and with a mind as full as the full moon.

THE STORY OF UDDHA'LAKA.

Summary.—Having shewn in the previous story that if Brahman, which enables one to visit personally Mâya of the nature of mind, be visited, then all ideas of the universe vanish, the author narrates the present story to illustrate that this degreeless bliss arises through Samâdhi consequent upon Atmic enquiry.

Thus you will find that Mâya pervades everywhere, hard to be mastered; and generating different degrees of illusions high and low, has as its substratum Parabrahm. Therefore I have to declare to you that whoever is not ever in the Brahmic Reality, will be drowned by the Gunas* of Mâya into pains which are ever seething like the billows of an ocean.

I solemnly affirm that the fell disease can be removed only through the divine panacea of the mind-mastery and not through any other means. Oh, Râma, the wise will perform duly all actions arising, out of their castes and orders of life, every moment of their lives during their present period, but will never concern themselves with actions, past or future. If every moment of your life you try to abandon all Sankalpas, desires and past actions, then this itself is called the absorption of the mind. That Jnâna which is associated with the destruction of the mind is the Jnâna of the partless Pratyagâtma. Such a Jnâna is without the mental modifications and being, It is without the Vikalpa of the mind.

The entire freedom from the bondage of Manas leads to the unveiled cognition of truth, the auspicious (or Siva,) the Brahmic state, the omniscient, the all-full bliss and the stainless. May you, my child, after destroying Ajnâna, associate your mind with the stainless wise and Atma-Jnâna books with a true exultation of heart and a certitude of conviction; and live with bliss without any care or worry as the Absolute Consciousness itself, though ever engaged in all actions such as talking, renouncing or taking to, opening or shutting the eyelids and others. May you live in your Atmic Reality as Brahman itself, severing mentally all your connexion with

* The three Gunas of Mâya, being Satwa, Rajas and Tamas.

the visibles, purging your mind of all stains and destroying the weeds of bondage-giving desires. May you live as Brahman itself, the quintessence of all Jnâna without being invaded by love or hatred producing fluctuation of mind or by the poisonous pest of desires for objects, pleasurable or otherwise. May you, O Râma live immutably as the absolute Sat and Chit by attaining quiescence through the meditation that there is non-dual Parabrahm alone without the countless conceptions of I, he, it and other diversities. May you cognize personally that non-dual state of Atma-Jnâna like an adamantine pillar denuded of all conceptions of duality or *meum* and *tuum*. The moment you rest in that stainless and all-full Jnâna without any conception of separate existence, that moment will all conceptions of duality, the root of all delusions of re-birth, be effaced off your mind. If you cognize personally that real state yielding the blissful essence, then even the rare Ambrosia will be to you tantamount to a fatal poison. If you allow your (lower) mind to get pampered (with earthly things), then the never-drooping true Jnâna will recede to a great distance from you. Will the full-moon appear visibly to us, when sable clouds intervene between it and our eyes? So long as there is the centering of affection on this body which is non-Atma and the mistaken identification of it with Atma, so long will the mind grow fatter and fatter in its association with the Samsâra of wife, children, &c. The mind waxes stronger and stronger also through its egoistic sports (or actions) and the dualities of conception arising through Ahankâra. O my son Râghava, with every birth, the mind grows through the mental disease (of objects) getting more and more prevalent in it and the consequent tenacity of mundane existence and efforts directed towards the gain or loss of objects in the same. Of course, when women, wealth, gems, and other objects are longed after and acquired, such gain or the greed arising out of the gain produces for the time being pleasure and seems to be productive of good to him. But such good tends only to glut the mind. Having quaffed the milk of vicious desires, this serpent of mind will be invigorated and crawl about everywhere, breathing the atmosphere of the long standing enjoyments. Now Râma, attend to what I say. Like Muni Uddhâlaka of old,

having pulverized all the five Bhutas (elements), thou shalt set about enquiring through thy non-painful mind.

At which, Sri Râma asked Vasishta thus—" How did Muni Uddhâlaka, manage to destroy the five Bhutas (elements) and to introspect within himself?"

Vasishta replied—" Though Atmic enquiry, Oh graceful Râma, did Muni Uddhâlaka conquer the five Bhutas and reach Brahman, the non-dual state. His story I shall now proceed to relate. This Muni lived on the slopes of Gandhamâdana hills teeming with forests of flower-bunches redolent of camphor. He was a stainless Muni of great intelligence and enquiring spirit. But he had not yet reached that quiescent Plenum in which all pains are destroyed, though he had purged his mind free of all impurities. With the following of a virtuous course, the due performance of a Nishkâma Tapas (or a Tapas without the longing after fruits), a right understanding of the significance of the spiritual books and a proper observance of Yama* and Nyama, an unsullied discrimination set in upon Uddhâlaka's mind and he began to meditate thus-wise.—

" What is that seat which is the safe asylum without pains? What is that imperishable state without the pang of re-births? Is it not this, that above all should be soon sought after? When shall I be able to secure and rest for a long time in that non-dual immaculate Brahmic seat without any Sankalpa of the mind, like clouds in the top of Mahameru? When shall I be able to rid my mind of the wealth of material enjoyments, which mind after having exhausted one, yet craves for another in an agitated state? When shall I be able to cross, through the instrumentality of the vessel of my intelligence, this ocean of my desires with its seething billows of the mind with its egoism? I shall therefore ever exult in the seat of the Light within my heart without actions or inactions, attractions or repulsions towards objects. I shall therefore remain in Nirvikalpa Samâdhi as immovable as a rock in the caves of a mountain, having merged in Atma without any Sankalpas. When shall I, through my one pointed (and deep concentrated) Dhyâna

* Yama and Nyama or forbearance and religious observance are the two first parts of Yoga.

(meditation), become oblivious of a bevy of birds building their nests on my head with the hair on it and inhabiting it?"

Thus did Uddhâlaka contemplate in his mind and becoming ecstatic within, resolved upon the mastery of Brahma Dhyâna. But the monkey of his mind perched speedily from one branch to another of sensual objects; and therefore he was not able to master Samâdhi which lands one in the ecstatic realm of Reality. In forests, he roamed without any settled mind; at another time being freed from all external vision, his mischievous mind went into Samâdhi with great difficulty. Thus was he whirling his days in various ways in the mountains. That cave* in which no creature exists and which is hard to be reached by all is called the seat of Moksha. Into such a cave did the Muni enter alone; and having spread a deer skin on the sylvan kunja leaves and having through his discriminative mind lessened the actions of his mind, he began to contemplate like Buddha. With his face towards the north, he seated himself in Padma posture and saluted Brahman; and having concentrated his mind whirling through Vâsanas, began to meditate thus, in order to develop Nirvikalpa Samâdhi.—

'Oh, my ignorant mind, of what avail are all your illusory lives? Will the wise ever involve themselves in actions generating pains? Those who, not caring for the insatiable nectar of quiescence, long for material objects, resemble persons who give up an Elysian garden of Kalpa trees breathing good fragrance in favour of a poisonous and hot oasis. Whether Brahma-loka or Pâtâlaloka is reached by one, he will never be able to attain Nirvanic bliss without this supreme nectar of quiescence. All these vain actions which are of the nature of the mind within, are productive of intense pains and are never pleasurable. Oh ignorant and idiotic mind of mine which squats like a toad in sound and other properties, why dost thou reel in vain ceaselessly? Why hast thou subjected thyself to pleasures or pains? Why is it, thou art not able to immutably fix thyself in the ever nectar-like equilibrated state of quiescence? Oh my ever-expanding foolish mind, do not die, like the deer†, through associating thyself with sound, the

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* *Viz.*, the cave of the heart.

† Kuranga is also stated to be a species of bird attracted by and perishing through sound.

property of the organ of hearing. Neither shouldst thou subject thyself to pains by running after the property of touch arising from the skin, like a male elephant going in amorous quest after its consort. Nor shouldst thou, O mind, associating thyself with form, the property of the eye, singe thyself to death, like a moth in the light of a lamp. Nor shouldst thou, O mind, associating thyself with taste, the property of the tongue, perish like a fish caught by a bait. Nor shouldst thou, O mind, be bound by odor, like bees in quest of honey, through associating thyself with breath proceeding from the lotus-like heart. Hence the deer, elephant, moth, fishes, and bees (which here do stand for the mind as compared above) do each die through sound, touch, form, taste and odor respectively. But if thou art afflicted with all the five combined together, then where is true bliss to thee? In order to bind thee, the Vâsanas are the woven net. Oh thou stainful mind, if these Vâsanas of objects are mastered, then thou hast scored a tremendous victory. What for do I address thee thus? In those wise persons in whom Atma-Jnâna enquiry is fully developed, there exists not the (lower) mind. How is it possible for the all-pervading eternal Jnâna, subtle as it is, to exist in the mind? Can an elephant enter a Bilva fruit? Notwithstanding the analysis and examination in diverse ways of this body from top to toe, 'I' does not pertain to this body. The ideation of 'I' pervades everywhere. I shall look upon this universe as the supreme Jnâna itself, pervading all the quarters, being invisible without fluctuation and self shining. In that Jnâna, I do not find names or forms, dualities or non-dualities, smallness or greatness or any other characteristics. As I am myself the true Jnâna, thou alone, oh mind of mine, that hast generated all differences in this world art the cause of pains. I shall promptly destroy thee through the dint of Jnâna developed through discrimination. This thou shalt presently witness. How can 'I' be the flesh, blood, bones, Prâna composed of Vâyu or any other thing pertaining to this body? In this body flesh, blood, bones and Karmendyas (organs of action), Jnânendryas (organs of sense), &c., are different and separate. While so, how can 'I' be applied to them? How can 'I' be applied to the eyes, skin, fat ears, nose or the

moist tongue? The 'I' is all-pervading. Not even in the slightest degree can 'I' exist in objects? This is the true vision (of knowledge). There is no other path; Oh ignorant and artful mind of mine, thou hast beguiled and intimidated me—in all manner of ways—me who am the stainless Jnâna itself, like wild dogs frightening a cow's calf. I have, through divine laws, now discovered that villain of Ajnâna who purloined out of my hands the Atmic jewel. Never hereafter shall I have to do anything with him."

"The five organs, though free from Vâsanas, do yet incline towards their respective external objects. The Vâsanas are not the cause of all the organs. Therefore, oh ignorant five organs, if after purging the stains within you should perform all actions, no pains of any degree will begin to fix their habitation in you. Like a silk-worm which having spun a web out of its mouth dies in its meshes, thou, oh child of the organs that play in all visibles, wilt share the same fate. Oh thou mind, the seat of all Indryas (organs), mayest thou cognize the Reality of Jnâna with the Indryas perfectly under thy control. Mayest thou permanently attain Jnâna of non-dual Nirvanic bliss without any attractions (towards objects). Having without any the least stains given up all Vâsanas of 'I' which is attended by its poisonous disease of objects and having overcome re-births through the means of the Mantra of non-desires, mayest thou, oh mind, become of the nature of the Lord and reach that state from whence there is no return. I shall disport myself in this long Jnâna state, having disentangled myself from this forest of 'I,' wherein Sankalpas are the trees and desires are the plants. Amusing myself according to my free will and pleasure, I have now reached the Brahmic seat. I am alone. I am a victor. I have here become of the nature of Moksha. I am actionless, differenceless and seatless. Spiritual illumination, excessive intelligence, Tatwic knowledge, Jnâna, the inseparable Satya, the noble bliss, quiescence, a true exultation in the performance of good Karmas, all-fulness, nobility, good qualities, an unveiled vision, a bountiful heart, an undiminished lustre, the qualities leading to the oneness, fearlessness, homogeneity—these are the vir-

gins which though associating with the mind of myself that has attained its Atmic Reality, do not agitate it."

Then he began (to calm himself and) meditate powerfully through his all-pervading mind now brought into subjection without any fluctuation; seated in Padmâsana with his eyes partially opened like a half-blown lotus, this supreme personage uttered Pranava (Om) without any difficulty and with its appropriate high-sounding intonation. Then Muni Uddhâlaka who uttered Pranava of the nature of Jnâna began to cognize Brahman. But when he intoned the first part or Akâra of Aum which is of $3\frac{1}{2}$ mâtras and raises one by itself without any support to the transcendental Jnâna that is all-pervading and stainless, all the noble Prânavâyus shone with effulgence in his body, producing and raising sound in it. Then did the process of Rechaka (expiration) arise in the whole body exhaling the Prânavâyu without. Like Muni Agastya who sipped with one sip the whole ocean and rendered it void of water, his whole body was rendered void of Prânavâyu which lifted itself up to the regions of Brahmâkaś of partless Jnâna essence. The great Agni of the heart (or Jnânâgni) pervaded the whole body and burnt it up (within). This is the first stage of Pranava. This stage of Rechaka shines or (arises) not through Hatayoga. For does not Hatayoga generate dire pains? Then in the equillibrated stage of the second, *viz.*, Ukâra of the noble Pranava, the immoveable Kumbhaka (cessation of breath) was induced in the Prânavâyus which pervaded the whole body, The non-agitated Prânavâyus were then full both externally and internally, high and low and in the quarters and the Akaś, like bellows stuffed with air. In an instant, the Agni which burnt the body in the previous stage was now extinguished, like a flashing-lightning. The body became snow-white like the burnt white ashes, thereby revealing within it bones, muscles and other things in regular order. All the net-work of bones appeared in a regular gradation, as if sleeping in a bed of camphor. With Vâyu, these white ashes were raised up in the air and in a moment permeated the whole Akaśa. All these collected themselves in one place like wintry clouds. Thus was the second stage of Pranava attained, wherein he was till his longed-for required time. This stage was developed not through Hatayoga; for

does not Hatayoga generate endless pains? Then in the third quiescent stage of Pranava, *viz.*, Makâra, the Prânavâyus reached the stage called Pûraka* on account of their Purna (fullness). In that painless stage, all the Prânas entered the nectar of intelligence. All the Prânavâyus which were cool, as if drenched in snow, became the Mandala (sphere) of the moon in the midst of the Akaśa, like the evaporated smoke in the atmosphere transmuted into the cool clouds. Then the Prânas laden with the nectary showers descended down from the Akaśa and soaked the bodily ashes lying below. The strong resplendent body of Muni Uddhâlaka glowed like the form of Vishnu with the four arms and the lustre of the moon stainlessly through the ambrosial draughts as of the divine Ganges flowing from the head of Siva. All the Prânas saturated with nectar, permeated the whole body and saluting Kundilini Sakti (in the navel), circumambulated it.

Thus did the Muni Uddhâlaka seated in Padma posture render his body proof against destruction; and then forcibly controlled his mind which whirled like an intoxicated bee. Preserving silence, he calculated the speed of the soft Prânas and Apânas and gradually controlled them. With great difficulty, he separated the Indryas (organs) from the objects to which they clung He severed himself completely from all external objects. With a firm mind free from all attractions, he rendered non-existent all objects that arose in his mind through his firm vision. In order to prevent the exit of Prânavâyu, he closed first the primal avenue and thereby all the nine avenues of the body just as a house, when its front gate is closed, prevents ingress into the minor gates within. Then he pinioned his mind in the supreme heart—Akaśa in a state verging upon death.

Having thus captured and stowed away his mind like a rutting elephant in a mountain pitfall, his mind became as clear as a placid sky and was devoid of all Vikalpas which are but the reflexions (of the Truth). Like a champion killing with his sword his foes who rise against him again and again, he destroyed, as they arose, all thoughts of objects. With the extinction of all Vikalpas, he destroyed through his discrimination that (mental) darkness—which intervened between him-

* Inspiration.

self and the spiritual Sun in his heart—as sable as collyrium. With the internal disappearing, he saw before him a radiant light which the Muni tided over. In that stage, the mind of the Muni began to whirl and daze away as in the dead of night. This dizziness being over, void Akaśa was known by him, and then came Moha (delusion). Even this Moha was dispelled off his mind by this Muni of blissful vision, like darkness disappearing at the approach of the sun in this world.

Passing thus through the stages of darkness, light, sleep, and Moha, the Muni at last reached the stage of Nirvikalpa Samâdhi when his mind enjoyed quiescence for one moment (at least). With freedom from all pains, he attained the real Jnâna shining everywhere as all forms, like water which when dammed up fills up all the previously unfilled spots. Through long practice and cognition of his true Jnâna, his mind became of the nature of It, like gold converted into an ornament. Being deprived of its attributes of hardness, it became Chit (Consciousness) itself, like a pot amidst clay. Being divested of all visions of objects, it contained Consciousness proper, like an ocean in its ordinary equillibrated state without the disturbance of waves, &c. The Muni freed from all attractions towards objects, became of the nature of Prâna-Akaśa pervading everywhere and being the substratum of all the mundane egg. He was drowned, as in an ocean of nectar, in the practical enjoyment of the great bliss where the seer alone exists without the visual or the sight. He reached that Jnâna-state which is above all and in which nothing but truth exists and became the ocean of eternal Jnâna and the all-pervading Absolute Consciousness. The (Hamsa) swan of intelligence of this Brahmin began to disport itself in the permanent pool of spiritual bliss. Thus did the Muni enjoy himself in his Atma, like a full-moon in an autumnal sky or a lamp shining in a still atmosphere or an ocean without waves or the form of a picture or a cloud pregnant (or laden) with water without showering its contents.

Perceiving the Muni in Brahmic state in this great world, Siddhas, Devas, and others began to encircle him. Deva ladies flocked to him in great numbers. Devendra offered to the Muni his Devaloka which the latter disdained to accept along with other objects offered him. The Muni was too

deep-thoughted to succumb to the wily charms and amors of the divine (celestial) ladies, he being like an innocent lad to them. So being without the idea of sensual enjoyment, he shone resplendently in his house of bliss, like the sun in Uttarâyana (northerly course) for a period of six months. Thus did the Muni rest in Jivanmukti state, wherein the supreme Trinity, Devas, Siddhas and others abide—which state is above all, being ever full and replete with bliss. This state can be stated to be both with full bliss and without it. Whether the wise rest in that Brahmic state for one moment or a hundred years, they will never afterwards long for the sight of objects which are the generators of re-birth. After six months, the Muni awoke from his Samâdhi in which he discarded all longing for pleasures of Swargaloka (Devachan). Awaking he descried the Siddha hosts before him, who eulogised him thus—"Please see this vehicle of ours. It will take thee up to Devaloka. Gladly mount it. In all the other worlds, there is no bliss to vie with that in Swargaloka. Thou wilt be able to enjoy, till a Kalpa's end, all its fruits. Oh Lord, all thy Tapas is only for the attainment of Swargic bliss."

Opening his eyelids, he took them to be great personages and paid them due respects; and then being one with an unwavering mind that neither longed after nor hated the Swarga pleasures, he asked the Devas to depart and was bent upon the performance of his own actions. Then the Siddhas too finding it useless to wait any longer in anticipation of Uddhâlaka's mind returning to their Swargic pleasures, vanished off the scene. But the Muni enjoyed Nirvanic bliss as long as he willed, in this forest and amidst the company of the true devotees of the Lord. He would spend in one sitting days, months, and even years in deep Samâdhi and then would wake up. From that time forward, he was ever engaged in Nirvikalpa Samâdhi, when his mind reached the non-dual state. He was full everywhere, like the sun's rays pervading the whole world. Through the long unintermittent practice of merging in the Chit Sâmânya (or the one Universal Consciousness), he reached the Satta-sâmânya (or the Universal Be-ness). Uddhâlaka who was thus unlike the sun in the month of Chaitra (April—May) appear-

ing and disappearing in this world, became of a quiescent mind through the attainment of Jivanmukti state, and of the nature of Jnâna which is the one true Self-light without birth or doubts or stains, like a pure autumnal sky.

Here Sri Râma interrupted Vasishta with the question " what is Satta-Sâmânya ?" To which Vasishta replied thus—

" When one's mind being denuded of all false thoughts, becomes of the nature of the all-pervading Chit-Sâmânya, and when all thoughts are lessened gradually, then this Chit-Sâmânya is itself Satta-Sâmânya. When all the visibles vanish away from one's mind as unreal as the horns of a hare, and when Vritti-Jnâna (the actions of the lower mind) is merged into Atmic Consciousness, then this Consciousness is itself Satta-Sâmânya. When all external and internal objects as well as diverse things and bodies are annihilated (off the mind) and when the mind exists as Consciousness itself, then this Chit-Sâmânya is Satta-Sâmânya. Without any thought of the visibles though they appear before him, if one dies (or withdraws himself) into Atma like the head of a tortoise in its carapace, then such an ego is Satta-Sâmânya. That supreme vision in which the transcendental Jivanmuktas and Videhamuktas are, is the Satta-Sâmânya. It is also termed the state of Turyâtheetha*. This divine vision arises in those who have developed Samâdhi through knowledge and discrimination or arises voluntarily in persons through the memory of previous workings ; but not in the case of the ignorant. Such a divine vision is inseparable from Jivanmuktas like the wind and atmosphere or the earth and odor. It is this divine vision that the Trimurti and other Devas attained as well as Rishis Nârada, &c., myself and others. It is this Satta-Sâmânya, the abode of the world that Uddhâlaka lived in, as long as he liked, free from all variegated states.

With the lapse of a long period, this Muni resolved upon becoming a Videhamukta and abandoning his body in the beautiful caves of Gandhamâdana hills. So he seated himself again in the beneficent Padma posture. With his eyelids half open, he blocked the front gate of the body and thereby all its nine internal avenues. Then he reduced through his mind, organs and objects into one and meditated upon

* Turyâtheetha—the state beyond the fourth state.

his all-full Jnâna as still as an ocean without waves, having previously controlled the speed of Prâna Vâyu with his body and neck erect and thrust the tip of his tongue below the base of the uvula.* His face began to radiate with lustre with his eye and mind diverted from all objects, external and internal, high and low as well the void Akaśa. The speed of Prâna Vâyu being arrested with his two rows of teeth closely set, one over another, his body grew impregnated with Jnâna; and quite exhilarated with joy with his hairs standing on end in his body, he became through practice the Chit-Sâmânya itself, and through it, Brahmic bliss reigned in his mind. After quaffing fully the ocean of Brahmic bliss, he quitted the Chit-Sâmânya state for Satta-Sâmânya seat which being itself infinite is the substratum of all. In which state he was completely quiescent and free from all the pains of mind. Through this grand bliss far above all measurable bliss, his face was blooming like a fresh lotus. Having reached the stainless state, his hair ceased to stand on ends in his body, his mind gradually melted away, all delusions of birth wore away little by little and he became pure Satwa itself. Like a statue and a full moon in a cloudless sky, he commingled for sometime in his Reality and at last became one with the Brahmic Light, like the verdure of the trees scorched by the rays of the sun.

The Story of Suraghu.

Summary.—This story is intended to prove that the results of quiescence of mind, &c., which were developed through Samâdhi as in the previous story can also be obtained through Atma-Vichâra (Atmic-enquiry).

Mayest thou, Oh Râma, attain quiescence in the endless All-full Seat by cognizing through thy mind the knower and treading this path and moving in the world. Oh lotus-eyed Râma, so long as thou attainest that Seat through the incessant practice of the mastery over the visible objects, thou shalt ever be engaged in the enquiry through thy mind into that boundless Tatwa-Jnâna which is inculcated by thy virtuous

* This is called the Kechari Mudra.

Guru and the Jnâna-Sâstras. The supreme seat can be attained through Vairâggya (indifference to sensual objects) the means of averting visibles, the true signification of Jnâna-books, one's own intelligence, the initiation by a Guru and the performance of Yama and Nyama ; or it can be attained through one's intelligence alone. Even should one be devoid of other means, he will get Moksha, provided he gets the initiation of a Guru and has a subtle and stainless intelligence.

At these words of Muni Vasishta, Râma interposed thus—(Of the personages named by you), one class frees itself from all pains and attains the non-dual Jnâna by going into Samâdhi, while it is in the performance of worldly actions. Another disconnects itself altogether from all worldly actions and retires into Samâdhi. Which of these two is the superior? Please enlighten me clearly on this point.

Vasishta continued—In Samâdhi there arises that coolness which arises in the hearts of those wise persons who have cognized this world of three gunas to be non-Atma (or inert). Some will remain in Swarupa-Samâdhi* without in the least concerning themselves with worldly actions and without any longings for objects. Other will go into Samâdhi in the midst of the performance of worldly actions. Should both of these preserve a cool mind, then there is no difference between them. Such a coolness of the mind will generate all the incalculable fruits of a great Tapas. The mind of one who is in this state will never be affected with pains, though engaged in actions. In this illuminated state, the serenity of his mind towards externals can be compared to that of an idiot. But if the mind of the idiot be deprived of all its vagaries (or internal pains), then such a state might be termed Samâdhi. In trying to find out the difference between Jnânis who retire into a forest and those who are amidst excessive worldly actions, there will be found none. Both are equal to one another and will undoubtedly reach Moksha.

With the extinction of Vâsanas, all actions performed will be as if not done, like the mind of a person who, when he is deeply engaged within, does not hear the sounds uttered by bystanders. But if the gross mind, though it has ceased to perform all actions, has yet its Vâsanas clinging to it,

* Swarupa Samâdhi—Meditation of the Atmic Reality.

then it performs actions in Swapna (the dreaming state) when the whole body is paralysed, like persons falling headlong from a precipice down below. Know that when the mind though performing all actions is yet free from them, that state is termed the blissful Samâdhi, the non-fluctuating Nirvâna and the transcendent bliss. The fluctuation of the mind and its steadiness are the inseparable causes of the two kinds of vision, non-Dhyâna and Dhyâna (non-meditation and meditation). Therefore you should destroy all the attributes of the mind. It is stated that Dhyâna is the firm mind itself, devoid of Vâsanas which are of the nature of Chinthana (thoughts). Quiescence and Kaivalya are (or pertain to) this mind only. On account of this Nirvânic seat, all internal pains should wear away gradually. A mind which is never with its worries, will reach the Nirvanic Seat devoid of actions through the extinctions of Vâsanas. The Vâsanas generate never-ending pains arising from mental actions. Therefore they should be made to gradually wear away.

After destroying all conceptions of "I" in the hosts of visible objects through the mind, it matters not where you live, whether in a house or hills or any other place. The abode of those householders who are of quiescent mind and not tainted with Ahankâra can well be termed a forest with one of a solitary (or renunciatory) mind. Persons who stroll through a bazaar street without any longing for the things therein are like those who have sojourned therein. Similarly to persons in full spiritual beatitude, cities and wood will constitute no difference. Though successively performing the functions of sleeping, waking, reading, going, &c., those who consider as forest their permanent abode, city and country through their spiritual introvision, are the most intelligent ones. Through this stainless introvision, all will become (to them) Jnâna-Akaś itself. Oh thou equal unto Prâna itself, if thy mind become cool and thy heart full, then all the universe too will be cool.

Should the mind wax warm with the illusions (of the world), then the universe too will appear burnt by the blaze as of a forest fire. In all Jivas, whatever arises internally will manifest itself externally. The ambrosial Swarga-loka, earth, Vâyu, Akaśa, mountains, rivers, quarters and other

objects surrounding us are so many external manifestations of the Antahkarana (the lower mind) with its parts. He only will ever enjoy Samâdhi who takes delight in Atma-Jnâna, performs actions on account of Indryas (organs) only and is unaffected by pleasures or pains. He only is the seer (knower) of all who regards all lives as his own and who, spurning all wealth as mere tiles, sees the world in its real state and not through any fear of it.

Whether death visits them now or at the end of a Kalpa, such wise persons will never be stained in their minds, like (a lump of) gold stuck in the mud. Having reached the quiescent state of the All and the Divine vision, such personages are predicated by the Vedas with the characteristics of non-duality, mere bliss, light and non-universe without destruction, beginning or end. All the characteristics given out before are for the purpose of cognizing Jnâna. Of what use are well-expressed words (in the conception of Parabrahm). Therefore all names might well be simplified into the one Pranava (Om) to describe Brahman.

Oh beneficent Râma, to illustrate this kind of experience, I shall relate to thee, a story of old. The history of Suraghu who belonged to the low class of Kirâthas* and lived by the slope of a hill is indeed marvellous. A class of hunters surnamed Hemajata lived in the Kailâsa hills on the summit of the Himâlayas who were adepts in archery. Over them reigned the hero of the present story who was an undaunted warrior. Whilst he was administering regal justice in his kingdom with strict impartiality, protecting the virtuous and chastising the vicious, a train of ideas ran in his mind to the following effect—"If through my legal powers, I afflict my people, are not their pains mine? But if I fail to mete out to them the punishments according to Dharma Sâstras, then all my subjects will die in vain without a protector. Oh, this ruling over a kingdom is indeed a difficult task." With these thoughts rocking in his mind, he became afflicted at heart. At this juncture, Muni Mândavya appeared upon the scene. Thereupon Suraghu having paid him due respects and eulogised him, addressed him thus—"Oh virtuous Muni, with thy advent my heart has been filled with complete

* A low class of people who live by chase.

happiness. I am glad to see that I have found a place in a corner of the heart of good men like thyself. As thou, Oh Lord, the cognizer of all Dharmas, hast long been free from all despondencies of heart, I hope thou wilt clear the doubts of myself who am involved in manifold Karmas. There is nothing in this world so tormenting to the mind of an individual as doubt. My mind grows dizzy—with the pains or pleasures my subjects undergo in this spacious earth of mine through my favour or disfavour—like an elephant before a he-lion. Please bless me in such a manner, so that equality of vision over all may set in upon my mind, like the sun shining everywhere."

To which Muni Mândavya replied thus—"The stains of the mind will be washed away by Atmic enquiry, like fogs disappearing with the rays of the sun. If you will unceasingly be engaged in the cogitation of the questions—who am I? whence came the universe? How came birth and death?—you will be able to gain the higher seat. If you will render Atmic enquiry habitual in you, then your mind will be made subservient to your will and will quit its state devoid of pains. In the eyes of a cool mind free from its ups and downs, all worldly actions appear (as trivial) to it, as the footprints of a cow to a huge elephant. Though trivial in the eyes of the wise, these actions are insurmountable (in the case of others). For is not the water enclosed in the cow's footprint an ocean of incalculable area to an old musquito? The farther and farther you are removed from the universe (in thought), the more and more will the divine Light of Paramâtma radiate in you. So long as you are not freed from (all objects), so long will the true Principle not be cognized by you. All visibles vanishing, the residue will be Itself. Paramâtmic Light will not shine when the dualities of the mind are not destroyed. How can Atmic Reality be cognized when the homogeneity of gold and other objects is not perceived? Therefore in order to attain Atma, all longings for objects should cease. If all should be given up free from all pains, then what remains is the indestructible Moksha—the supreme Brahmic Seat. Oh famous king of hunters, if after destroying your mind ever surging through the Vâsanas of Ajnâna in this world of objects replete with

its cause and effect and co-eternal with it, you then give up even the Vâsanas of body, then will the stainless beneficent Principle be attained." So saying Muni Mândavya of great Tapas returned to his own abode.

Thereafter the king of hunters withdrew into his solitary crypt and there began through his subtle intelligence to ever enquire into the origin of "I." It is rather ludicrous to apply the epithet "I" to this body from head to foot. Let me see what this body is. It is composed of flesh, bones, &c., and as such is inert. Hence "I" is not this body. Again the ten Indryas are other than "I" (from the epithet of my Indryas) and are inert. Hence I am not the ten Indryas. If "I" is not this body with Indryas, &c., then what remains is Jiva. Even this Jiva is known by Pratyagâtma. Therefore Jiva which is known by Pratyagâtma Chaitanya, cannot be termed the Atma-Tatwa. Hence I shall free myself from the Jiva state. Shall I become "That" fit to be known? That full Jnâna which is immaculate and remains without any Vikalpas is my Reality alone. This supreme Jnâna pervades, like a thread running through round pearls in beads, through Vishnu, Brahma, Rudra, Devendra, Yama and other seats. This supreme Jnâna-potency of Atma-Tatwa is without the disease of worldly acts, has a terrific incomparable form, pervades all quarters, is full in all objects, subtle and without existence or non-existence and permeates all up to Satya Loka where Brahma lives. This Chit-Śakti is the abode of all other Śaktis (or potencies). It is only owing to a motion (or fluctuation) in this Jnâna that all the diversified objects in this world are due and to nothing else."

Having given up all objects without shackles of Vâsanas and freed himself from delusions which follow a person even in his seventh re-birth, Suraghu maintained equality of vision over all, like one fixed immovably in his Sushupti state. Being freed from all through living firmly in his Atma-Tatwa, he reached the Brahmic state through certain true discrimination, like Muni Viśwâmitra of rare Tapas attaining the status of a Brahmin. Thus did Suraghu reach that Sushupti state wherein all actions cease to function, and was immovable like a picture-light represented with its flames. In that state he was, without the dualities of blessing or curse, love or

hatred, association or non-association, intelligence or non-intelligence. Vasishta continued—Oh Râma of mountain-like arms, hear also what took place between Suraghu of non-dual cognition and a Raja Rishi by the name of Parnâdha. Suraghu had a friend by the name of Parigha of the race of Pâraseeka who was also a king. Finding that his subjects suffered greatly on account of drought in his realm for 10 years and died in great numbers, the latter's heart gave way. Therefore quitting his country for the forest, he gave up all desires for food and performed Tapas, feeding himself upon dry leaves. Thereby he was surnamed Parnâdha.* Through such a Tapas he attained Atma-Jnâna, since none could vie with the Tapas of this king-recluse. This Muni who could, at his will, roam throughout the three worlds as if in his house, went and appeared before King Suraghu. Both reciprocated their affections with true love and began to discourse upon their respective experiences.

Suraghu began thus—"My heart has been filled to the brim with exquisite bliss at the approach of thy venerable self."

Parnâdha said—I have also been elevated (through thy sight) to that Jnâna state into which thou wert initiated by Muni Mândavya. Oh King, art thou able to transact thy worldly business with a clear mind and a noble and equal vision over all? Has thy body, affected by the changes of times, been free from the trammels of diseases, mental or physical? Art thou able to preserve thy equillibrium of mind amidst the excessive pleasures of wealth? Hast thou been able to merge into Samâdhi without any Sankalpas, by following the path of extreme serenity and Kaivalya (isolation), without any the least fluctuation of mind? Whether one performs actions or not, an Atma-Jnâni will never be free from Samâdhi state. Persons of Jnâna mind will always be in the Samâdhi of true Nishta (meditation), albeit engaged in worldly actions. Oh liberal-minded brother, persons without full even-mindedness will never be able to go into Samâdhi, even though they may comply with the formalities of sitting in Padma posture and offering salutations to Parabrahm. It is Atma-Jnâna alone which forming the Agni (or fire) to the fuel of desires consti-

* Parnâdha from Parna meaning leaves.

tutes the noble Samâdhi. If the mind, being destroyed through concentration, cognizes Tatwa-Jnâna, such a Jnâna is stated by the wise to be Samâdhi. The intelligence of the wise not bound by illusion, though mindful of the worldly actions, will not forget even for a moment their Atmic Reality (eternal) like time. Like Vâyu blowing freely in every direction it wills to take, a Jnâni's intelligence will always follow the path of the differenceless Atma-Jnâna. The wise of equal vision who are *enrapport* with the partless intelligence, having abandoned all conceptions of duality which exist but for worldly purposes, can be said to have attained the Brahmic Seat. Therefore those intelligent men who do not waste their time over the bodily actions, whether one or many, but who have sharpened their intelligence through the holy sentences (of the Vedas), will be everywhere. Thou hast cognized that Intelligence which is differenceless and wondrous. Thou hast attained the Brahmic Seat. Thy mind has been reduced cool like a full-moon. Thy heart has been liberated from the pains of Ahankâra and from all stains and therefore is all full. Having the firm certitude of Atma, thou shinest everywhere as thy Self." So said Parnâdha to Suraghu. Suraghu then said—"Of what avail are circuitous expressions? To express it in short, it is this. When all longing for the fruits of actions ceases and the mind looks upon all equally, being directed within itself, then Brahmic bliss arises and the matchless Jnâna-Vision is developed and the firm Atma-Jnâna alone shines."

The Story of Bha'sa And Vila'sa.

Summary—Through this story, it is sought to show that manifold pains will arise to the mind in the absence of Samâdhi which leads to Brahmic bliss.

Thus did Suraghu and Parigha enquire into the nature of the world, evincing true love and respect towards one another and perform their respective functions. No pains will afflict those who are ever engaged internally in Adhyâtma-Jnâna and taking delight in the same, ever enjoy Atma-Jnâna. Oh valiant Râma, the bull of Jiva sleeps its long sleep under the

large umbrageous shadows of Moha (delusion) in the dire forest of Samsâra, weltering in the mire of sinful actions, goaded by the goad of Ajnâna and lashed by the whip of the stainful enjoyments, while it is bound by the strong cords of desires and is ever and anon startled by the flea-bites of rare diseases. Power, if it can be called real, lies in lifting, through unintermittent efforts, this bull which, groaning under the heavy load of pains and being quite lacerated through ceaseless motion backwards and forwards, has fallen into the deep pool of numberless births. With the contraction of friendship with the wise, disciples should devise means for crossing this Samsâra, like passengers crossing on their vessels.

Whatever place there is, which is not inhabited by Atma-Jnânis whose very presence is like cool topes full of juicy fruits and fragrant flowers will be but an oasis full of venomous toads (though abounding with cool flowers, &c). Are not persons who dwell therein but Ajnânis? Wealth, friendship, Sâstras, kindred actions and such like are not the (real) means (for Moksha); but a well-trained mind alone constitutes the means of reaching the higher state of Atma. If the mind only is made friendly (to the higher influence) and spiritual enquiry is thereupon set afloat in it, then it will reach a higher life. If a ripe mind regard this poisonous tenement of flesh in the same light as a fuel or a tile, then there is no doubt that the all-full Jnâna, longed after by the Devas, will be attained. Should the unobscured Turya (fourth stage) vision be developed in which Jnâna-light shines with its flames stainlessly and immovably—that Jnâna-Light which is like the great ocean above all words, incomparable, attractionless and alone, then such a state has not its parallel and can best be described by Sushupti which is its nearest approach and is but a poor simile. This Turya-state is all-pervading like Akasa which contains potentially in itself all forms. If the Ahankâra of the base mind dies, then the mind will shine as the Brahmic bliss in all objects and as the Paramâtmic Reality. The evidence for its characteristics can be found only in one-self like Sushupti. No words can describe it. It can only be experienced by each one within himself only. All things limitless are of the

nature of Atma only. If this mind of excessive differentiations is absorbed without parts, then the Reality of Brahman—the stainless Deva of Devas who manifests himself as these moveable and fixed objects, external as well as internal, will shine in his own nature. It is only after this experience that all Vâsanas for objects will cease; that the light of the differenceless Principle will dawn; that through an equal vision over all, the destruction of heterogeneity will take place as a matter of course. It is this experience that Mahâtmas* are always in. If after having destroyed the materially-minded Manas through the discriminative (or higher) Manas, one does not visit his Atmic Principle, never will the Samsâric pains cease. With the extinction of the mind, bliss will arise and then Atma-Jnâna will shine.

To illustrate this experience, I will narrate to thee, Oh sweet flower of thy (*viz.*, Solar) race, a story. So said Vasishta to Sri Râma and then continued—"Two Munis lived in the hermitage of Muni Attri of great Tapas on the hills of Sahya as his two noble sons. They went by the appellations of Bhâsa and Vilâsa and were very friendly towards one another, which good feelings waxed day by day. Their minds were so united with one another, as if they were offshoots of one and the same trunk. With the death of their parents, they sorrowfully went through all the necessary obsequies. Then grief-struck and in great tears through their mental bondage, they bid adieu to one another and parted in different directions. After they had abode for a long time in the woods and emaciated their bodies through extreme Tapas, they completely denuded themselves of all desires. Then they again met together.

With his mind and eye glowing with love, Muni Vilâsa opened the conversation first in the following manner.—'My true kinsman in this ever-growing world, thou hast come to me as my Prâna. Where hast thou been living all this while? Hast thou been freed from thy mental pains? Hast thou cognized thy Atmic Reality as common in all? Hast thou acquired full Jnâna? Oh Bhâsa, art thou happy?' To which Bhâsa looking at the face of his brother who had a mind of ripened truth, replied thus—'Oh my kinsman who is as

* Great Souls.

dear as my Prâns, through the sheer force of my destiny have I been fortunate enough to visit thee. My mind has been rendered quite cool. How can I who am whirling in this stainful Samsâra obtain the noble happiness? How can the absolute good arise in me, so long as I have not known all that should be known, so long as the mind is not destroyed, so long as the wheel of births is not arrested? How can the transcendental happiness arise in me, so long as the seed of desires in my mind along with its strong root is not destroyed like a tree felled by an axe, so long as Jnâna is not cognized directly, so long as the homogeneous state is not attained without the myriads of differences, so long as Brahma-Jnâna is not attained? Till then, pains alone will accrue to a person. In persons who have given up all the good results of Atma-Tatwa which forms the panacea for the cure of the disease of Ajnâna, the poisonous disease of dire rebirths will wax in strength more and more. All the hosts of Jivas whirling in this world being entangled in the midst of pleasures and pains and fluctuating in the ups and downs of births and deaths will never make true progress, like parched up leaves.'

The Story of Veethahavya.

Summary.—In this story it is sought to show that mental abnegation and control of Prâna are the two requisites for the control of the mind, which control leads to its quiescence.

In course of time, as the above two personages were living together engaged in enquiries into their respective experiences within themselves, the true Jnâna which brings about Kaivalya happiness dawned directly in them. There is no other path to destroy the dire re-birth of the pain-giving mind bound by the cord of desires than Jnâna. A stainless mind without attractions, though engaged in the worldly acts, will never be bound thereby. A mind with attractions though engaged in innumerable Tapas will ever be in bondage. A Jiva which without internal craving (or attractions) is prone to good actions alone, will never have the characteristics of actor and enjoyer, whether it performs external actions or not, through non-attraction.

At this, Sri Râma asked thus—'What is meant by attraction (or association)? What is that attraction which leads to Moksha? and what to bondage? How is this bondage to be annihilated?' To which Vasishta replied thus—"Belief in (the permanency of) the body without discriminating between the body and its presider and contemplating upon the body alone is what is meant by attraction. Such a course leads to bondage. The conception that all is Atmic Reality and that there is nothing for one to love or hate (in this world) is non-attraction. Such a non-attraction arises in the body of those Jivanmuktas who have been freed from all pains. That state of non-attraction of the mind when neither I nor any other self exists for it and when, at its will, it doffs or dons the pleasures of the world, should be known as the path leading to Moksha. Such persons will court neither actions nor inactions; abdicating all fruits of actions, they do not care which of the above two courses they will adopt. The wise say that these are persons without attractions. Know also that there is no attraction in one, if he renounces all fruits of actions through the endeavours of the mind and not through the (abdication of the) Karmas themselves. Through it, all the stains of the ever-growing actions will cease and Moksha will be gained. It is through this attraction that the long chain of births as worms, bees, &c., has been undergone, disappearing at every stage like bubbles on the surface of the ocean.

This attraction is two-fold. One is called Vandhya (fruitless) and the other is called Avandhya (fruitful). The former pertains to the ignorant while the latter is the ornament of all those who have cognized the Atma-Tatwa. It is this latter which generates Atma-Jnâna and discrimination and through them arrests re-births which gradually arose in long eons of time. The former brings on the ever-recurrent cycles of existence in this world through the absence of Jnâna and the devotion to worldly objects. Know, my son, clearly the true nature of the two kinds of attractions. The red-eyed Vishnu wearing discus and conch, protects through his grace all the universes without in the least being disconcerted by the manifold actions done by him through his Avandhya attraction. Similarly are Siddhas of true Jnâna, the protectors of this earth, by sporting on this earth through the above

attraction. The mind, mistaking things bad for good and attracted by the glossy enjoyments, wallows in them, like a vulture preying upon a carrion. To those who are immersed in the evils of Vandhya attractions, all the hells are their dwelling places. With this fuel of Vandhya attractions, they feed the flames therein. But when the Jnâna-vision of one is diverted from the visibles of Mâya and the mind is divested of all its attractions towards material desires, then is the Jivanmukti state attained.

Now hear the true nature of the mind of a Jivanmukta who will be always in different Avasthas (states), who will be in the minds of all creatures and who will perform all actions. Without in the least attaching themselves to actions, thoughts, objects, Akaśa, ups and downs, quarters, external enjoyments, the five organs, the internal Prânas, head, face, tongue, eyes, nose, brow, Ahankâra, Jiva, the Akaśa of the heart, the waking state, the dreaming state, dreamless slumber, the five colors beginning with white, the diversified colors, fluctuation, or steadiness, beginning, middle, or end, proximity or distance, the limbs of the body, the many substances, Atma, the Tanmâtras (rudimentary properties) beginning with sound, the much boasted-of bliss, going and returning and the attributes of time, the mind of a Jivanmukta will be quiescent in Jnâna and enjoy Brahmic bliss in a state of Vairâggya, though associating with the visibles. Such Jivanmuktas who, having no material attractions, do not associate themselves with the distorted consciousness of the world should and ought to perform their actions in this world. The effects of actions whether performed or not by a Jivanmukta, the enjoyer of bliss will never affect him, like sable clouds never sullying the Akaśa above. Such a Jiva will commingle with Atma as pellucid as crystal, becoming replete with Jnâna and quiescence after attaining the end of all objects. They will be great men, full of Jnâna bliss and great intelligence and will float in their organs like peacocks' feathers. Their minds will never falter like the mountain, Mahameru.

With the (mental) refrainment from sensual objects, the mind will be destroyed. Such a state can be called the Sushupti of Jâgrat, devoid of all actions. With the ceaseless practice in this state, the wise say that the partless and ripe

state is induced. Through firmness in this Turya State, that one above all bliss (Ánandâtheetha) is reached, which state of bliss is indescribable and pertains to one's Self. The Anandâtheetha is the great bliss of Jnânâtheetha. A person in this state is he who can be called the secondless Yogi. This state is also called Turyâtheetha. Freed from the bondage-giving re-birth as well as from the diverse kinds of self-identification with objects arising out of Tamo-Guna, the supreme bliss (of Jiva) will merge itself into its imperishable Reality of Sat, like salt with water.

Brihadâranya Upanishad and other Śrutis treating of the true path, deal, oh Râma, with the solitary Reality of Para-Tatwa which occupies the neutral centre between inertness and intelligence. When objects and Jnâna are absorbed into one another, then is the Paramârtha (real) state attained, wherein is the direct supreme experience of the happiness achieved. This itself may be stated to be the Brahmic essence itself. When the seen and the sight merge into one another (in the seer), then is the experience of Ánanda (bliss). Bondage is so called because of the subjection to objects; otherwise Moksha ensues. That state of direct experience, when the seen and the sight merge into one another is unattended by pains. Therefore let the mind have always this state as its beacon-light This state is called Jâgrat-Sushupti. It is also the Turya state. Then Atma is neither gross nor subtle, neither perceptive nor non-perceptive, neither intelligent nor inert, neither Sat nor Asat, neither I nor any other, neither one nor many nor the universe; but it is the seat or source of mind, Indryas and others. As it is above all states, it is not conditioned but it is the All.

That which is called Moksha is neither in Devaloka nor Pàtâla nor earth. When all desires are destroyed, the extinction of the expansive mind alone is Moksha. If at any time there arises in the mind, within, any longing to attain Moksha, then it will begin to revive again. With the increase of the Manana (or the meditations) of the mind, births and deaths will not cease and bondage will firmly take its root. If Atma-Tatwa is attained which is above all and pervades all objects, where then will be bondage? Where then will be Moksha, the resultant of good actions? Therefore destroy to

the root mind and its thoughts. Those who, through their immaculate and all-full mind, have attained quiescence and known their own Self will never in the least long for anything. This non-desire is the axe with which the forest-trees of accidents are felled, and is the seat of Brahmic bliss and the flower-bunch in the tree of contentment and quiescence. With the development of non-desires, all weaknesses of the heart will fly away. In the eyes of those who have decorated themselves with the ornament of non-desires, the whole earth is nothing but a cow's foot-print, even Mahameru is but a paltry seed, all the quarters are but a bird's nest and the three worlds are but a trash only.

Those who have worshipped their Atmic Reality which is other than the body, will not be conscious of the existence of the body, through working in it. Like a sugar-candy which, though exposed to heat or any cutting instrument, does not lose its taste, an illuminated Jnâni will never lose his centre even amidst the many illusions of the world. Like a lady who performs her household duties, whilst her mind is engrossed with her paramour at a distance, a Jnâni will always centre his mind upon the Brahmic state. Through the absence of desires for objects, the quiescence in the mind will produce Moksha. This Moksha will be of use to those great men only, who have bid farewell to their desires, whether they are associated with their body or not. Those whe are happpy in the relinquishment of their material desires (while in body), are the blissful Jivanmuktas ; but those who are trammelled therein are bound : while Videhamuktas are far above these two classes of persons.

Such Jivanmuktas will always transact their present duties. They will neither long for things in the future nor ruminate upon (and be affected by) things of the past. They will be performing all Karmas. Their minds will neither be attracted towards men bound (by the worldly pleasures) nor will be affected by grief. They will appear as devotees amongst devotees : will conduct themselves disguisedly amongst men of duplicity : as children amongst children ; as old men amongst the old ; as the puissant amongst the puissant ; as youths amongst the young, and grief stricken and in sympathy with the grieved. They will enjoy bliss

necessary trouble ? Now, when the gem appeared to him, shining with the lustre of the moon, he, without bringing it under his grasp, thus soliloquized : ' I fear this is not Chinthâmani, but only some paltry stone. Can it be otherwise attained than by long and tedious search and when a man's life is nearly spent and his body debilitated by the search ? Sinful persons like myself will never attain it, though they subject themselves to all kinds of hardship. The virtuous—and some of them only—will come by it. Shall individuals acquire things readily by mere repining, and without regard to their respective Karmas ? I am but a man ; my Tapas is very significant, and my powers small. In short, I am poor in all respects. Therefore can it be possible for poor me to behold the rare Chinthâmani before me ? I will proceed to make further search for it.' And thus saying, he let slip the golden opportunity, and the real Chinthâmani vanished from his sight. Shall good ever accrue to the ignorant ? Thus did he again go in search of the gem, with great pains. After thus wandering in a perturbed state for some days, some Siddhas (persons possessed of psychic powers), intending to befool him, screened themselves from his view, and let drop in his path a broken piece of earthen bracelet, which he no sooner saw than he picked it up. Then, this deluded man, mistaking it for the true Chinthâmani, began to exult in its discovery and to marvel over it. Being in possession of this burnt gem, he renounced all his wealth, fully believing that the gem would fetch him anything he wanted, and that his present possessions were superfluous. Therefore, he gave up his country and retired to the forest, believing that happiness could only be obtained there apart from the men of depraved tendencies in his own land. Thus did this man, who had anticipated the enjoyment of real bliss through this stone, subject himself to all kinds of hardships, and degrade himself to the lowest level.

Hear from me another story which will be of great help to you in the improvement of your knowledge. In the heart of this ancient forest, there lived an elephant, the hugest and loftiest of his kind. Certain Mahouts of the forest associated with, and entrapped, this elephant whose tusks were exceedingly long, sharp and strong, and fettered it with strong iron chains. Becoming infuriated with its painful fetters, it

shook itself free by the aid of powerful tusks in two Muhurtas (48 minutes). The Mahout, in the howdah above, seeing this, became giddy, and fell to the ground. The tusker, finding him upon the ground, passed by without hurting him. But the driver, picking himself up with unappeased passion, went again in quest of the elephant, which he found in the midst of the forest. There he dug a trench, covering it up with dry leaves and grass. The elephant, after roaming through the forest, came at length to the place where the trench was, and fell into it. Instantly the Mahout made it fast. Thus again was the elephant subjected to torture. Had this creature, which was like unto the great (king), Bali, when guarding his own mansion, dashed out the brains of its enemy at the time when the Mahout lay prostrate before it, it would not again have fallen into the trap, nor have been thus again agitated. Likewise, those who make no enquiry concerning the good and evil of the future, will come to grief.'

When Kumbha-Muni had related this story, Śikhidwaja asked him to give the reason why he had narrated the incidents concerning Chinthâmani and the elephant ; to which Kumbha-Muni, of steady mind, thus replied :—' By that person, who, though acquainted with all the Sâstras, yet without the beneficent Tatwajnâna went in search of Chinthâmani, I meant only yourself. For, although well-versed in all book-learning, you have not yet developed an undisturbed equilibrium of mind. What I intended by the story of Chinthâmani is this :—In order to attain true renunciation devoid of all pain and hypocrisy, you have forsaken your regal office, your wife, and other relatives, wherein there was the true Chinthâmani, and have betaken yourself to this forest. While the true renunciation was developing itself little by little in you although in the world, your mind was led astray by undue zeal to a wrong conception of renunciation, and was enveloped by that delusion as by a dark cloud which obscures the sky.

This renunciation of yours is not the true one, generating real happiness, which you lost track of, because you thought that this one of yours, if persisted in sufficiently long, would, at length, give rise to the true one. Having lost the gem of true renunciation, which is in the proper path of life, you have

been misled by the false idea of the burnt stone of Tapas through your faulty vision, and have, therefore, been greatly afflicted. The wise say that those who reject the happiness accessible to them in their daily lives, and allow their minds to search after imaginary and strange things without limit, are only self-destructive and of corrupt thought. Through the idea of Tapas as the means of bliss, your mind in no wise acquired that peace it desired, even when the graced and priceless Chinthâmani was before you ; nor was there any advantage in the discovery of the bit of earthen bracelet.

Now hear about the elephant. The epithet "elephant," I applied to yourself. The two long tusks are Vairâggya (indifference to pleasure and pain), and Vivêka (discrimination). Your Ajnâna is the driver who sits aloft upon the elephant and goads it on. Your Ajnâna afflicts you in many ways. You are now palpitating with the pains inflicted by Ajnâna, like the elephant bound by the Mahout and led by him. The iron chains and fetters are the bonds forged by desires, and you have been bound by them. Know that these desires are stronger and more durable than iron itself. Iron chains wear out in a length of time, but the desires which prevail grow more and more. The breaking loose of the elephant from its strong bonds stands for your late relinquishment of all desires and going into the forest. The fall of the driver from the howdah represents the destruction of your Ajnâna through your Vairâggya. If once we free ourselves from desires, shall Ajnâna and the necessity for re-births exist ?

Should the delusion of wealth be abandoned through sheer asceticism, Ajnâna will only be hovering about like a ghost in a tree when it is being felled. But if the delusion of wealth be destroyed through the action of Vivêka, then Ajnâna will take its flight like a ghost from a tree already felled. With the relinquishment of Ajnâna, all its retinue will bid adieu. As soon as you reached this forest, all your Ajnâna was levelled to the ground like nests of birds in a felled tree. But you did not chop off the Ajnâna with the sharp sword by uninterrupted renunciation of all. Inasmuch as you did not do so, you again began to groan under the pains arising therefrom. Now the excavation of the trench by the elephant-driver refers to the generation of pains in you through

the growth of Ajnâna. Again, the leaves and dry grass spread upon the pit-fall, refer to your actions during your very painful Tapas. Thus are you suffering from the restraint of your Tapas like the powerful Bali with a fateful sword, but imprisoned in the lower regions of Pâtâla. Why do you grieve and not listen to the words of the delicate Chudâlai of infallible utterances? Why have you rejected the true renunciation of all?

To this the King replied as follows:—'I have given up my kingdom, my palace, my wealth, and even my dear wife. Do not all these actions constitute a perfect renunciation? What more would you have me renounce?'

Kumbha-Muni replied:—'Though you have given up your kingdom and the rest, that will not constitute the true renunciation. You have yet desires in all objects. It is only by entire rejection of them that you can hope to attain the Brahmic bliss of the wise.' Then the King said:—'If you are pleased to say that the giving up of the many worldly things does not amount to renunciation, and that I have yet desires in me, then what I have left is this forest alone. Therefore do I now renounce my longing for the forest full of hills and trees. Hence I suppose I have made the true renunciation.' Kumbha-Muni then said:—'Even the abandoning of this hilly and luxuriant forest does not effect the true renunciation. You have yet the painful desires in themselves. Only when they depart from you, can you obtain and enjoy the Supreme happiness.' To which the king replied that, if this was not enough, he would lay aside his cloth, Rudrâksha (garland), deer-skin, earthen vessels, and wooden-bowl. So saying, he consigned them all to the fire, and rejoiced in his entirely new appearance. Then turning to Kumbha-Muni of eternal Jnâna with the comment that he had now stripped himself of all desires, the king said:—'It is through your divine self alone that I have acquired right understanding, liberated myself from all pains, and freed myself from contamination. Through my Sankalpa I have given up all these things entirely. The innumerable things of this world lead only to bondage which conduces to re-birth. The enlightened mind receives a degree of bliss commensurate with the loss of desire for objects. I have ob-

tained bliss only through successive victories over my desires. I am free from the bondage of delusion. I have now attained through your grace the perfect renunciation, and am divested of everything. What else remains to be done, O Muni?'

Kumbha-Muni replied :—'Alas ! you have not renounced anything. All your delusive renunciations are in vain.' On this the King reflected and said :—'There is left with me only this body composed of white bones and flesh, in which the serpents of the five sense-organs hiss. I shall instantly dispose of it without care. You shall soon see.' So saying, he ascended to the summit of a high cliff, and was about to cast himself down, when the supreme Kumbha-Muni arrested him with these words :—'What is this folly that you are about to do? How, O ignorant man, did this body of yours hinder your progress? How will death in any way help you? Though you should fall down and destroy this body, like a bull that is angry with a tender calf, yet you will not complete the true abnegation. But if you, O King, will but give up that which is the cause of motion in this body, and which yields the seed of all births and Karmas, then true renunciation will be made. This is the unqualified truth.'

Then the King asked the Muni to give out the means by which that which is the cause of the motion of the body might be avoided. Thereupon the Muni of transcendent qualities replied thus :—'The wise say that the mind (manas) which, through its Sankalpa passes under the different appellations of Jiva and Prâna, is the cause of attachment to delusive objects, and is distinct from the beneficent Nonjada and Jada (inertness). At the same time it is said that this Chitta (the flitting mind), forms the universe as well as the bondage. It is this mind which is the germ of all Karmas of existence and daily agitates this body of ours like a tree when swayed by the wind. Therefore true renunciation, O King, lies in the abnegation of the mind. It is this which leads to Brahmic bliss. All other renunciations cause us sufferings. If, after true renunciation you are illumined in mind, with perfect quiescence, and without hatred, then will the identification of yourself with the Self of Brahman take place, and you will shine with resplendent glory. Then the

King asked the Muni:—'What is the cause of the mind? What is its true nature? How can I destroy it?' To this the Muni replied:—'The true nature of the mind consists in the Vâsanas. The two are synonymous. Know, O, King, that the idea of "I," which is the nest containing all frailties, is the seed of the tree of mind. The sprout which at first germinates from this seed of Ahankâra (I-am-ness), originates without form and is ascertainable only by internal experience. This sprout is termed Buddhi. From this sprout the ramifying branches called. Sankalpa take their origin. Through such a differentiation, the great Manas (of Sankalpa) as also Chitta and Buddhi are but the different names or qualities of the one Ahankâra. Therefore, daily should you lop off the branches of this dire tree of Manas, and eventually destroy the tree at its root completely. The branches of Vâsanas will naturally produce innumerable crops of Karmas; but if, with the sword of Jnâna, you sever them from the heart's core, they will be destroyed. They are the true vanquishers of the mind in the heart, who perform without a murmur the Karmas which fall to them; controlling all thoughts and desires in regard to such. The lopping of the branches is considered only as a secondary thing, the first being the eradication of the tree at its root. Therefore, if through virtuous actions you destroy the idea of "I" at the root of the tree (mind), then it will not again spring up.' At these words of the Muni, the King asked him as to where the fire which destroys the conception of Ahankâra, the seed of the tree, was to be found. To which Kumbha-Muni replied:—'It is Atma-Jnâna which enquires concerning the true nature of "I"; that is the fire which destroys the mind.'

The King then said:—'Through my intelligence I enquired into the origin of "I" in divers ways. As this world is non-intelligent, it is not "I," neither is this body of offal, nor the organs, nor the contemplating Manas, nor Buddhi, nor the injurious Ahankâra creating egoism.' Here Kumbha-Muni interposed and asked him, if the "I" were not all these, what else was it?

To which the King thus replied:—'I am of the nature of that stainless Absolute Consciousness which, having evol-

ved everything, preserves and destroys it. I cannot find out the cause of this "I," which is of the nature of Jnâna. I have not been able to divine the means which removes Ahankâra the seed of the pains-giving mind My mind misgives me when I find that Ahankâra clings to me, howsoever much I thrust it aside.'

Kumbha-Muni said :—'Oh King, no effects can ensue without a cause. Search within to find out the cause of Ahankâra ever present before you, and tell me what occurs in your mind.'

The King replied :—'The cause of the stainful Ahankâra is Bodha (knowledge). How does Bodha get absorbed here within me? I droop only when Bodha arises in visible objects. How then am I to avoid these visibles?'

Kumbha-Muni said :—'If you tell me the cause of knowledge, I shall then throw light upon it.'

The King said :—'Through the existence of such illusory objects as the body, &c., knowledge is induced; but if they cease to exist, then no knowledge can arise. Then the seed of Manas, *viz.*, Ahankâric ideation, will consequently be absorbed.'

Kumbha-Muni questioned him thus :—'If the body, and other objects of sense, do really exist, then knowledge exists; but as the bodies, &c., do not really exist, what then is the basis of knowledge?'

The King, in reply, said :—'But tell me first, Áchârya, how this visible body, which palpably enjoys the effects of all Karmas performed by the hands and other organs, can be non-existent?'

Kumbha-Muni answered:—'As this body, arising through Karmas, is not itself the Cause, therefore the effect of intelligence is itself non-existent. That intelligence is itself illusory. Hence Ahankâra and other effects which arise through the excessive delusion (of knowledge), are also non-existent. Hence also all objects which are not of the nature of the cause are illusory, like the conception of a serpent in a rope.

Then the King asked :—'There were the many creations of Brahman, who is the primeval one in the universe. How then can you say that Brahman is not the cause of the Universe?'

Kumbha-Muni replied :—'Prior to (every fresh) creation Parabrahm alone shines as Sat, which is the non-dual and the quiescent. As That alone *is* without a second, the Supreme Brahman cannot be the Cause.'

The King asked :—'Then is not Parabrahm the cause of Brahma ?'

And Kumbha-Muni replied :—'Parabrahm is that which is emancipation itself, the imperishable, the immeasurable, the immaculate, the birthless and deathless, without pain, without distinctions, having no period, the beginningless and endless, without existence, the non-dual and the ineffable One beyond the reach of thought. How can Parabrahm which is unthinkable be the Cause? How can it be the actor or enjoyer? Therefore this universe is not in the least created by any one, nor is it self-created. The Supreme Sankalpa of that Absolute Consciousness is Brahma. Nought else is but the one true Jnâna. All the created objects out of that Jnâna are said to be no other than the form of that Jnâna. All here are Brahman itself devoid of re-births. Therefore, it is neither an actor nor enjoyer. Having thus convinced yourself of the one Reality, if you destroy the Ajnâna (ignorance) within your heart, then it will cease to have any resurrection. Through no other path than the destruction of these excessive Karmas can the delusion, which has become in us a certainty, vanish. If the Ajnâna in us fades away gradually, then the conception of the certainty attributed to the universe will diminish and the Brahmic state will be attained. Such a mind through the all-pervading Jnâna, *viz.*, the primeval god, Paramâtma, into which it is absorbed, will ever be evolving fresh creations (through its Sankalpa). That which is named Brahman through A'tmatatva is none other than the quiescent (or passive) aspect of this universe.'

Here the King said :—'All that you have taught me is quite reasonable. As prior to creation there is no creator, there *is* really no Universe. Hence there really does not exist the (objective) vision of all things. Through your clear elucidation I have well understood and have become of the nature of my auspicious Self. Hence, I do not cognize all external objects as really existent. I have worshipped my (real) Self. Through the knowledge derived from the per-

after the desires of levitating in the Akasa, &c. All the heterogeneities of worldly objects are nothing but Mâya. Those victors who have trampled Mâya will never sink into it again. If Jnânis will long after them, then no doubt Siddhis will arise through the abovementioned means. Medicines, Mantras, &c., will but confer, on one, Siddhis but never the beneficent Moksha. If a desire wells up in one for attaining a Siddhi, then with proper efforts it will be developed in him; but desires of Siddhis which do but tend to bondage, will not arise in the hearts of Jnânis. With the extinction of all desires, Atma-Jnâna without any disconcertation will dawn in one; but those who are sunk in Siddhis which generate desires will not attain Atma

Here Râma interposed and questioned Vasishta thus—What is the cause of the Yogis living for such a long period as a Kalpa?

Vasishta replied thus—With the motion of Prâna, they will move; otherwise they will be immovable as a rock. Those Yogis who are able to control Prâna will live a long period. If the motion of Prâna and (therefore) the mind be arrested both internally and externally, then will death and dotage fly to a great distance. Then will abide in the body Dhâtus (spiritual substances) such as will never be expelled at any time. Those only can be said to have truly cognized the Reality who, walking in the path of Atma-Jnâna, eradicate their desires, render thereby their intelligence clear and tear asunder all the bonds of the mind.

Here Râma queried him thus—If with the dawning of discrimination, the mind is absorbed in its Reality, where will the four qualities*, Maitri (benevolence), &c., have their stay?

Vasishta replied—The destruction of the mind is twofold through the mind being composite in character, Rupa (with form) and Arupa (formless). The destruction of the Rupa mind is wrought in Jivanmukti stage while that of the other takes place in Videhamukti stage. With the existence of the (Rupa) mind, pains are generated; with its annihilation, bliss will increase. You should so destroy the

* The four qualities are benevolence, contentment, compassion and indifference to vice.

mind that it will not afterwards be able to rear up its head at all. Identifying itself with the burden of the attributes of matter, it is not able to cognize its Reality and hence groans with pains. This mind is Jiva. This mind ever hankering after and involved in pleasures and pains is the seed of all Mâya. Thus much for the nature of the mind. We will then proceed to descant about the destruction of the mind. Please attend to it. The wise say that the fruitless mind can be said to be destroyed, only when a person looking with an equal vision over all is not in the least affected by pleasures or pains, like the Meru mountains in the midst of a breath of wind. Whoever is unconcerned even in the midst of enormous wealth or terrible accidents or extreme poverty or death or illusions or extreme intelligence, such men can be said to have their minds destroyed. The removal of the Avidya which is the mind itself tends to its destruction and produces ripe (spiritual) intelligence. Such a mind which does not subject itself to the obnoxious re-births through the pure Vâsanas associated with the four qualities, benevolence, &c., pertain to the Jivanmuktas. Thus is the Rupa (form) destroyed in the quiescent mind. It is in this mind that the four qualities abovementioned will bloom like a full-blown lotus in spring.

Now to the Arupa mind. The destruction of this mind is wrought by Videhamuktas. Kaivalya in a disembodied state can be attained, only when Satwa which originates the four abovementioned qualities perishes also. There is no other road to the destruction of this Arupa mind than through doing away with Satwa. Brahmic Seat is that which has and which has not Gunas and non-Gunas, wealth and non-wealth, dawning and setting, contentment and its reverse, light and darkness as well as day and night and the three Sandhyas (junction-periods) and which therefore occupies the neutral centre between the pairs. It alone is the asylum of all who have conquered all the paraphernalia of, and inclination towards, Samsâra like Akaśa, the receptacle of Vayu, &c., which takes in odor. Those great and transcendental personages who, having the Akaśa as their body, live in Brahmic bliss without pains or Tamas or Rajas are truly saints who have annihilated their minds.

Here Râma interrupted him thus—What is the seed of this Mâya ever increasing like a vine? What is its seed? What the seed of this seed? And what is the seed of the last one? Please throw light upon all these four seeds. Vasishta answered—This body is the seed from which generates the sprout of pleasures and pains, giving rise to the ever-gyrating creeper of Samsâra. The cause of this seed of body is the mind which, following the track of desires, is the receptacle of the jewel of pains arising from births and deaths. It is through the mind that the hosts of bodies which do not exist, through seeming to exist, arise beyond number. It enjoys these bodily objects as in dream.

To this tree of the painful mind which is encircled by the creepers of worldly actions, there are two seeds. Of them one is the motion of Prâna and the other is Vâsanas. Know, oh king who is an ornament to the Solar race, that these are the four seeds. The one all-pervading Jnâna becomes the visible Jnâna through the motion of Prâna. If this Prâna is checked from expanding in all directions, then it will tend to one's (progress or) welfare. The intelligence becomes tacked to the visibles through desires. These visibles are a source of perpetual harassings to it. If this solitary intelligence be in the Sushupti state without ever returning from it (to the lower states), then it alone is Nirvana; it alone is Atma; it alone is the immaculate Seat. There is none else besides it. Therefore all re-births will cease, if the longing for sensual objects arising through Prâna's fluctuation and Vâsanas be gradually minimised. The excessive heterogeneity of thoughts constitutes the mind. With such a mind alone, all persons live in this world. It is only to control this heterogeneous mind, that intelligent Yogis perform Prânayâma through the control of Prâna, Dhyâna (contemplation), medicines or skill. The wise say that the beneficent control of Prâna leads to that of the mind and causes, in one, equality of vision over all. It generates happiness and will not in the least allow sensual objects to arise in the mind.

Now to the second seed of the mind which illuminates all objects and being coupled with Vâsanas enjoys externally the objects. Vâsanas are the ignorance which enslaves us in sensual objects, after giving up true discrimination of the

past and hereafter, arising through firm determination. The Atma (or ego) subjecting itself to the clutches of Vâsanas which make it to be transformed into the object it sees to the exclusion of others, fancies that object to be real and is deluded in the same. Through the phrenzy created by the extreme velocity (or vibrations) of the Vâsanas, it sees all things in the same illusory light. To define this mind clearly; it can be stated to be the stainful visibles; or the identification of "I" with that which is not "I", or that which thinks that to be real which is not so. Through this mind birth, death and dotage are caused. As the fluctuating mind arises through its gradual association with objects, births and deaths also arise. It is only when the mind quits all without any attraction or repulsion towards objects, that it will cease to exist. If thoughts are destroyed through the extinction of Vâsanas, then quiescence will result and the mind's destruction will ensue. If there is no thought of any worldly objects or of any place, how can the mind exist (separate) in the void Akaśa? Therefore, Oh bountiful Râma, I think that form exists in the mind, so long as the Vâsanas are coupled with it. Moreover the conception of the heterogeneous objects in the heart through a conception of their reality and the enjoyment of pleasures therein can be said to be of the form of the mind. How can the mind survive in those wise who, being more immaculate than Akaśa itself, think that all the visibles do not form the subject of Karmas to be indulged in?

It is said that the cognition by one of the Reality after true discrimination that he is not in this world and that the universe is not, constitutes mind's destruction. The wise say that the mind denudes itself of its form, even though engaged in actions, if it after dissolving all things unto itself becomes as cool as ambrosia. Those Jivanmuktas who have disentangled themselves from the meshes of Vâsanas will but live in this world to wear out their Prârabdha, like a potter's wheel continuing to roll on of itself through the impetus given by the potter. It is these who are in possession of the pure Vâsanas without any re-birth or pains. It is these who have a mind cognizing the Reality and yet are without (the lower) mind; who have reached the most consecrated of spots, Jnâna. It is these Jivanmuktas that, giving up the body, attain

the Chidâkaś and are termed the lofty ones. These are the two seeds of mind as stated before. They are fluctuation of Prâna and Vâsanas. Of these, if either of them dies, both perish. Through Vâsanas, Prâna's motion is caused; through Prâna's motion, Vâsanas are caused. So that we may say that these are the seeds and the sprouts to the ripe dried fruit of the mind. Again these two have their root in the visibles of the universe.

Therefore if the visibles are destroyed, then Prâna's fluctuation and Vâsanas will be eradicated to their root like a tree. It is the mental actions that are the seed of the visibles. If the intelligence does not play its part (in the visibles), then the visibles will cease to exist. For will gingelly oil exist in the absence of the sesamum seed? There exists not the difference of the visibles, externally or internally. The dawning Jnâna will produce a kind of creation. Through Sankalpa, this Jnâna will see in itself the visibles. Just as in a dream, though one forgets himself yet he sees all things in it through some inherent power in himself, so the visibles are known through Vritti-Jnâna. Those who through their present pure efforts of discrimination have destroyed this reflected intelligence, whether they have previously analysed it or not, will also have destroyed their dire Samsâra. It is the non-destruction of the reflected visibles that lands us in the great Samsâra; but with their destruction, the supreme end is attained. So say the great ones. Do not the visibles entail on us immeasurable pains? Oh Râma, the absence of the visibles and the non-cognition of objects do generate Nirvanic bliss. May you give up all oscillations of the mind, in blissful ignorance of all objects and yet not in an inert state and abandoning all worldly enjoyments. Thou alone art the Paramâtma, the Jnâna in which states the visibles are not seen. This is undoubtedly true. So said Vasishta.

Here Râma asked the Muni—How can non-intelligence arise where there are not the visibles? How can the visibles vanish from where there is no Jnâna?

Vasishta replied—Atma, the all-pervading one without any attraction, which has neither the power of knowing nor non-knowing any inert object is without the visibles or intelligence. If it should sttain that Jnâna not linked to the

visibles, it will be without visibles or Vritti-Jnâna, though performing all actions. As the heart Akaśa (in which Atma is) will not in the least come in contact with (or be affected by) the visibles, he alone is a Jnâni. He alone is not inert and without perception of material objects. He alone is a Jivanmukta. Such a person through his voluntary destruction of all Vâsanas is like a child or a mute in intelligence. In that state, all visibles being abandoned, he attains full Atma-Jnâna without any Vritti-Jnâna. Then will his Jnâna not at all recur to any objects; and freed from all pains through Nirvikalpa Samâdhi, he will be filled with full bliss, like the blue color permeating all throughout the Akaśa. A Jnâni therefore will always cling fast to such a Samâdhi without in the least longing after the visibles and will always be revelling in the bliss of his own Atma. Whether standing or walking or talking or touching, he will be disassociated from them, not having any attraction for them. Though without the visibles or the bliss in and the knowledge of them, he will be the great bliss itself. Grasping firmly this kind of vision (or conduct), may you become the ocean of Jnâna itself, after mounting up from the sea of pains though engaged in the base worldly actions.

To this Jnâna (or intelligence), the noble Satta-Mâtra is the Seed. Out of this primeval Satta, Jnâna rises as a light from flame. This Satta has two aspects. One is heterogeneity and the other is homogeneity. Now we shall explain them both. Pots, pictures and other objects, although they appear diverse and many, are yet one, in that they are only the differentiations of the one Sat (substance, *viz.*, Earth). The seat of Sat* is that wherein it is Satta alone, non-dual without any attributes. Besides, thou shalt have to free thyself from the three Sattas of Kâla (time), Kalâ (space) and Vâstu (substance) and merge thyself in the non-dual Satta-Mâtra. Though from one standpoint, the three Sattas abovementioned, when they are divested of their actions (or characteristics), are really the non-dual Satta, yet

* Sat is existence and hence is applied to the many objects which change. Satta is Be-ness and hence is here applied to the one principle from which many objects arise. Satta Mâtra is the eternal Absolute Principle.

they are not in their manifestation Satta, the non-dual one. As these three Sattas are the causes of all creating diversified actions in this world, how can they be called the immaculate Satta (which cannot be a cause)? Having contemplated alone upon this non-dual Satta which is common to all, may you pervade all quarters with Self-bliss. That which is the end of the Satta (Satta-Sâmânya) common to all, that seat is the seed of this pure Satta. From the end of this Satta-Sâmânya, Chit and others of this universe arise. It is at this terminal point that all Sankalpas of thoughts have to be relinquished and the enjoyment of bliss takes place thereby. It is this that is the seed primal. But there is no seed to the Jnâna bliss state (after that). Those whose Jnâna is absorbed lastingly in this bliss without any varieties, will never after drown themselves in pains. This is the cause of all; but it is a causeless cause. It is the essence of all; but there is no essence to it. In that great glass, all objects differentiated by this or that, will appear reflected as images, like trees on the bank of a river appearing in its waters. It alone is the stainless. It alone is the ageless. It alone is Atmic Reality. With the attainment of that state, the mind will become quiescent. May you, after cognizing it firmly, become that Atma. May you attain that Nirvanic Seat.

Here Râma casting his eyes on Vasishta said—Thou hast been pleased to vouchsafe an explanation about the nature of these seeds. Through what efforts can one soon attain this Jnâna bliss Seat? Vasishta replied—Through properly directed efforts in the direction of those serial seeds (or causes) of pains that I gave out before, the Nirvanic Seat can be expeditiously acquired. In order to attain that Seat which is above all the other Seats, and at the other end of the Satta common to all, you will have to kill out through your human endeavours, all the hosts of Vâsanas without any the least hindrance to your progress and cognize your Tatwa-Jnâna; and then at the very moment when you are merged in the imperishable State of your Reality, you will have attained that Tatwa-State. Should the Satta-Sâmânya above described be first reached by you, then with slightly increased efforts, you will attain this state. Therefore direct your meditation towards the acquisition of this Satta-Sâmânya

state and then the other will result as a matter of course with some more efforts. I have already, oh Râma, informed you of one's inability to reach that state, so long as one confines himself to the contemplation of the visibles. At no time or place, will the cognition of the Real take place through the intelligent perception of objects (alone). If, through proper efforts, you destroy the idea of dual Vâsanas, then the fell mental disease and other pains will vanish. Even with all the full efforts, one will find it difficult to destroy Vâsanas. One will cope with more difficulty in eradicating Mahameru to its root than the ever-growing Vâsanas. So long as the mind is not destroyed, so long the Vâsanas are not destroyed. *Vice versâ,* so long as the Vâsanas are not destroyed, so long is the mind not destroyed. (They are both in the position of a seed and the sprout). So long as the Tatwa-Jnâna is not attained, so long will the mind not be destroyed. Conversely so long as the mind is not destroyed, so long will Tatwa-Jnâna not be reached. Again so long as the base Vâsanas are not destroyed, so long will Jnâna not be attained ; so long as Jnâna is not attained, so long the Vâsanas will not be destroyed. Therefore all these three—the dawn of Tatwa-Jnâna, the annihilation of the mind and the extinction of the Vâsanas—are mutually interdependent and depend upon no other cause than themselves for their mastery. But if through the firm human efforts of a Yogi of discrimination walking in this path, the illusions of enjoyments arising from the five senses be kept at bay, all the above three will be developed. So long as the three are not developed *pari-pasu* with great efforts, the Reality will not be reached, even after the lapse of myriads of years. With the association of these three equally for a long time, good results will accrue ; but if they should be developed separately one by one, no firmness in any one of them will take place and hence no results. In the former case, the three will destroy the bondage of the mind.

Like the straight thin filament of a lotus stalk which does not part asunder, even though the stalk is broken, all the Vâsanas which have been clinging to us from a long time are not and will not be destroyed except through a long continued practice of Dhyâna (meditation). The wise say that the

control of Prâna is tantamount to (or leads to) abdication of the external Vâsanas. Therefore, firm endeavours should be made in that direction also. With the giving up of Vâsanas, the mind does not exist; the same result accrues with the control of Prâna. Hence follow that course which commends itself to your reason. Through a long practice of Prâna's control and through the initiations by a Guru, Asana (posture), diet and Dhyâna (meditation), Prâna is controlled. But the Vâsanas will be extinguished through the performance of actions without any attraction (or desire), the non-contemplation of Samsâra (or the absence of love for this mundane life) and the seeing of all things of form as formless. If there is an end to the life of our antagonist, the Vâsanas, the mind too will not arise. Should the winds cease to blow, will particles of dust be seen floating in the atmosphere? The fluctuation of Prâna is that of the painful mind. Therefore the control of Prâna should be the natural and unfailing duty of all spiritually-minded persons of wisdom.

Without resorting to proper means, the mind can never be controlled. Can a ferocious rutting elephant be mastered otherwise than through sharp-pointed goad? The four means for controlling the mind are (1) the cognition of the one Jnâna, (2) the association with the wise, (3) the renunciation of the painfal Vâsanas, (4) and the control of the fluctuation of Prâna. The subjection of the mind through the above four means may be compared to the subsidence of the dust on earth through the showers rained down on it by the clouds. Persons who resort to other means than these to control the mind, are like those who, having turned their face from the light, try to dispel darkness through darkness itself. Those who try to control mind through dint of sheer force other than through the abovementioned means, will resemble men who endeavour to bind a rutting elephant with the filament of a lotus stalk. The mind of the ignorant will ever be timid with pains and looking small with them, will never believe in anything, like a shy stag when brought amidst a concourse of people in town. The vain waste their time, like brutes, long in the fruitless illusions of Tapas, Yajna, holy waters, the visiting of sacred shrines, the worship of gods, gifts and others. But you should abandon all

these as tending to re-birth; and clinging fast to the one immaculate Brahma Jnâna, destroy all desires. Oh Râma, after perceiving the one Jnâna Seat without the Sankalpa of thoughts and free from the perceived visibles, may you rest in your heart without the bondage-giving thoughts. Though engaged in actions, may you always shine in the Brahmic Seat of non-actor, wherein is the wealth which is the common property of all mankind.

Those stainless persons who are able to destroy their mind through enquiry can be stated to have truly realized the fruits of re-birth. Though slight, this mind will rear up its thousand-headed hood and think in diverse ways through unceasing contemplation and enquiry. But the blooming tree of right enquiry will root itself so firmly in this pedestal of earth that no whirlwind of flitting thoughts will ever be able to shake it from its stable position. It is averred by the great ones that those who perform, like the brutes, the offices of walking and standing, eating and sleeping and such like without devoting their minds to any (spiritual) enquiry are mere carcases. Through the indestructible Jnâna vision, you should either through yourself or the aid of the exalted Ones be ceaselessly engaged in the pursuit of this gentle enquiry of, who am "I"? and "what is this universe?" It is this true enquiry alone that generates Jnâna in the path of Adhyâtma science which concerns itself with the discovery of truth without any doubt. Through right enquiry, the object of enquiry can be found like the essence in milk. One who has equality of vision though the enjoyment of the final beatitude will wear it as his foremost ornament; will never degrade himself from that state; will be able to digest all things taken in—like sugar candy by a swan—whether such things are polluted or mixed with poison or are injurious to health or adulterated. Whether they swallow virulent poison or counter-poison or milk or sugarcane juice or food, they will preserve a perfect equanimity of mind. Whether one points his dagger deep in their head or preserves it, they will regard them neither as foes or friends. Since persons of equal vision will look upon all equally, their heart will be filled with bliss. The wise will always arrest their mind through their intelligence from entering the visible filled with the illusion of the inert senses.

The ignorant who have not known their own self which is of the nature of Jnâna without the least despondency of heart, will be preyed upon by their senses, like the grass nibbled by a company of deer.

Through Sanga (association or attraction of the mind), material objects are caused ; through it, all accidents are generated ; through it all desires arise ; through it, this mundane existence arises. Therefore it is the renunciation of this Sanga that is said to be Moksha. Through its destruction, all re-births do cease. Having destroyed the association of the mind with objects, may you, Oh Râma, attain the Jivanmukti state.

Here Râma questioned Vasishta thus—Oh Muni, who resembles the hot winds meeting the snow of doubts, what do you mean by Sanga?

To which the Muni replied—Sanga is the impure Vâsanas of love or hatred entertained (by the mind) in the existence or non-existence of the diverse objects of the world. In fact, Sanga is the impure Vâsanas themselves. To the S'ariri (ego) of a Jivanmukta, the pure Vâsanas which annihilate all pleasures and pains without any re-births will cling firmly. But in the case of Ajnânis who are not Jivanmuktas, the impure Vâsanas imply Sanga. If you remain unaffected by joys, envy or sorrows, you can be said to have relinquished all Sanga without desires, fear or anger. If without rejoicing in joy and pining under pains, you do not subject yourself to the trammels of desires, then you alone can be said to have rid yourself of Sanga. Being indifferent to pleasures or pains, if you are content with whatever you get, then you can be said to have cast off all Sanga. With an equal vision over all and a Satwaguna in your heart, if you be performing all actions with a renunciation of all the visibles here, then you will attain Brahmic bliss, Oh Reghunâtha (Râma).

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NIRVÁNA PRAKARANA.

THE STORY OF BHUŚUNDA.

Summary—Having traced in the previous Prakarana all from Samsâra up to Turyâtheetha at the end of Satta-Sâmânya and having also given out the quiescence of the mind and thereby the whole universe, the author states the means of directly cognising that Turyâtheetha state in this, the Nirvana Prakarana. Therefore, in this story of Bhuśunda, the Yogic mysteries are given out to attain that end.

Vasishta again continued—As the quarters and the time do not exist, the immutable and non-dual Brahman alone shines as Absolute Consciousness without any environment and without any fluctuation, destruction, beginning or end ; but none else exists. With this thought in your mind, you should not identify yourself with objects ; and having become a Jivanmukta, may you reach the non-dual quiescent silence and enjoy the final beatitude. So long as the idea of Ajnâna exists, so long will the Brahmic state not be attained. So long as there is the sense of the illusory enjoyment in this legerdemain of the world, so long will the false creations of the mind, &c., not wear off. In fact neither Chitta nor Mâya nor Manas nor Jiva exists ; but the effulgent Brahman alone is, like one vast ocean ebbing and falling. So long as this "I" which identifies itself with this body of nine avenues has the conception of reality in the visibles of this universe, so long will the illusions of Chitta, &c., exist. So long as there are desires in objects with the idea, "They are mine, &c.", so long will the illusions of Chitta, &c., exist. If, oh cloud-colored Râma, through the stainless internal, "That", the light straw of the three universes be sacrified in the fire of Jnâna, then the illusions of Chitta and others will never approach him. Those who, contemplating upon the all-pervading Self which is the one partless Jnâna without this or that limit and without Sankalpas, regard without any dupli-

city of mind as friends even those who are hired as assassins to kill them—those only can be said to have truly worshipped their immaculate Atma. Like a cataract which washes away the trees on its banks, those who have destroyed material desires and the injurious ill-will of the mind would have purged themselves of all stains with true glory of heart. Those who have contemplated internally upon the true meaning of Tatwa-Jnâna Śâstras and discriminating thereby have put an end to all desires, are like a sun that dispels darkness. Those who have known the (real) express meaning (of the Vedas) fit to be known, will find it to be clearly impinged in their mind like water in a burnt ground. Those who through incessant practice have not cognized the Brahmic Principle—those who have not seen directly the eye of Jnâna will ever whirl with their mental modifications like a withered leaf. Even though this Jnâna is imperishable, all persons do not try to know it and are ever of a drooping heart. And all the egoisms and threats of the ignorant ring for their destruction in our ears, like arrows hissing in the battle fields from the bows. These worthless persons will but loiter their time and not cognize the imperishable Jnâna.

To the ignorant, the express significance (of the Vedas) is like a thing sunk in mire. It is like the howling of a dog with its eye cast up in the heavens. Ajnâna is the cause of all dangers; but no dangers will befal a knower of truth. This Mâya is the necessary attendant upon the ignorant. This universe is in the mind of a Jnâni, only like the footprints of a cow; but to the Ajnânis, it is an immutable ocean of pains.

Nought is but the one Sachidânanda Reality which is illimitable, unperceivable by the senses, quiescent, the all and above thought. Out of this Sachidânanda which is the witness of all, an intelligence arose and being subject to change created the three states subtle, middling, and gross through the three Gunas Satwa, Rajas and Tamas. These three kinds of Avidya do generate re-births to all Jivas. It is the destruction of this Avidya that is the Brahmic seat. But the Gunas of this Avidya are the forms themselves. All these three can be made nine through the triune divisions of each. Under the heading of Satwa in the originial Avidya are classed

Rishis, Munis, Siddhas, Nâgas, Vidyâdharas, Devas and the virtuous Jivas. Vidyâdharas and Nâgas come under the Tâmasic aspect of the abovementioned Satwa. Munis and Siddhas under the Râjasic aspect of the same ; the Devas, Jivas and others under the Satwic aspect of Satwa. Out of this Avidya, is Vidya. This Vidya is no other than the pure Satwa of Avidya. Again, it is stated, that Rajas and Tamas have each their three divisions. The excessive Tâmasic intelligence has the Ajnâna body of trees, &c.

Here on being questioned by Râma as to how intelligence came to be embodied in trees and other bodies and so subject to the trammels of excessive Ajnâna, Vasishta replied—The Intelligence will be (first) in that fierce state when it is without Manana (meditation) or non-meditation and when it occupies the intermediate state between Sat and Asat. Then Jnâna will be with the Puriashtaka body dormant in the tree and will be inert like an idiot or the blind without pains through Satta Mâttra.

Again Râma, with an eager desire to know, questioned the Muni lovingly—"Why not consider the state of the fixed objects in the universe as Moksha itself, inasmuch as the Intelligence in that state is in harmony with Satta (Be-ness)"?

Vasishta replied—"The attainment of the seat of Satta common to all mankind after a discriminative enquiry between the real and the unreal constitutes the supreme Moksha. If after having clearly and completely experienced and renounced all Vâsanas of objects, one reaches the Satta Sâmânya state, then it is Moksha. Like the sprout in the seed, the Vâsanas rest dull in the heart within. This is Sushupti and this is it which generates all re-births. It is only because all the Vâsanas are latent in the heart, after the heterogeneous worldly thoughts (of the waking state) are extinct, that the dire Samsâric pains arise. Trees and others are inert only. Though going into Sushupti, they are again and again born. Like flowers latent in seeds and pots in earth, the unceasing Vâsanas will be potential in the tree. Therefore this Sushupti which is the seed of the all-expansive Vâsanas cannot be called Moksha; but the pure Vâsanas which are not the seed of that state are themselves Turya and hence it is Moksha. It is not necessary to have much to do with our

enemy of impure Vâsanas, fire, debts, disease, poison, enemy, anger or love ; but a slight association with any of them is enough to afflict us all our life.

Persons who have burnt up Ajnâna, the seed of impure Vâsanas and have reached the Satta-Sâmânya state will never suffer from pains, whether embodied or disembodied. The Chit-Śakti is of the nature of Vâsanas and their seed Ajnâna. Sleep alone is (to us) the characteristic of the Chit-Śakti. Persons, well-versed in all departments of knowledge, state that non-cognition of this eternal Jnâna is Avidya. Having burnt up completely Rajas and Tamas through the primeval Satwa and Avidya, may you become the non-dual one without any misgiving. The certitude of conviction that the Supreme Brahman is not the universe is itself Avidya ; hence the certitude that Brahman alone is this universe is emancipation, devoid of Avidya. May you be blessed with that certitude of conviction which is to be found in the pure minds of Śiva and other Devas as well as of Nârada and other Rishis.

At this portion of the narrative, Râma asked thus—"Please describe to me the painless state of Śankara (Śiva) and others." To which the Muni replied—"All the manifold things of the cosmos, whether great or small are the stainless Brahman only ; Jnâna is Brahman only ; the world is Brahman only ; the five elements are Brahman only ; we are Brahman ; our enemies are Brahman ; our friends, kinsmen are Brahman only. Such is the doctrine of Śankara and others. Just as this universe appears dark to the purblind, and shining to those having eyes to see, so it appears blissful to Jnânis and painful to the Ajnânis. Who ever contemplates upon all as the partless Brahman, he alone is Brahman ; he alone is the drinker of ambrosia. He will never fail to attain immortality.

The Self-Light alone is immaculate. To all, their conciousness is everywhere. That the quiescent Jnâna is Brahman, will then become an object of direct perception. When a person sees an utter stranger without in the least noticing him in his mind, the knowledge which exists then might be stated to be the all-pervading Jnâna of Brahman which is no other than "we." Let us eulogise that non-dual Jnâna-Atma

which yields us the fruits of all Sankalpas, which is the light of lights and which is devoid of all Gunas. Let us offer our salutations to that Jnâna-Atma which is devoid of all Sankalpas, pleasures or beginnings. Those who have this certainty of conviction with nothing of thoughts and who act according to truth only, will enjoy their final beatitude in the Brahmic seat, replete with Satya (Truth), quiescence and equality. Those sturdy persons who, being filled with the Plenum of Jnâna, have their minds of equal vision over all and free from desires will never droop with the thirst of anything, whether living or dying."

Râma at this stage interrupted the Muni thus—" Please explain, *in extenso*, the two paths of true Jnâna-sport and control of Prâna through which Jivanmuktas are able to give up all Vâsanas and pains"—

To which the Vedic Muni replied—"There are two means of Yoga to avert the dire melting pains of existence. The two means, *viz.*, true Jnâna and control of Prâna should, rightly speaking, be classed under Yoga ; yet in ordinary usage, the control of Prâna alone is called Yoga. Both these paths have been given out by Paramesvara. To the temperament of some, Yoga is most desirable ; to the temperament of others, Jnâna is most desirable. Of these two, I have already expatiated upon the true Jnâna. Now I shall deal with Yoga. To illustrate it, I shall recite to you a nectar-like sweet story. Once upon a time, I was in the august synod of Devendra along with Deva Rishis and others. There I heard, from the lips of Nârada and other Munis, the stories of Śiranjivis (the long-lived). Please lend your ears to one of them. A big nest like a mountain was built on the southern branch of a Kalpa tree which reared its head aloft on the north-eastern side of the summit of Mahameru dazzling like a diamond. In that nest, lived a crow named Bhuśunda, a Yogi. Who could, either before or after this Yogi, vie with him in all the worlds—Swarga world even—in the length of time a Yogi can sit in Yoga ? This Bhuśunda was the longest lived and desireless ; had the wealth of Moksha, the greatest intelligence, extreme quiescence and the faculty of a seer to cognize clearly all the three periods of time.

When all in the celestial assembly had heard this story of Bhuśunda, as related by Śâtâtapa Muni, I was filled with an intense desire to go and witness him in person. Accordingly, I went and observed, like a Kalpa tree, Bhuśunda in a fragrant Kalpa tree on the tops of Meru. In its slopes and caves and on plants filled with flowers as well as on the branches of trees were seated large birds. The young ones of the moon-coloured swans, the vehicle of Brahma chaunted Sâmaveda and other Mantras with the sound Swâha. I saw there Kokilas, parrots and other birds as well as many peacocks which develop Śiva Jnâna* taught by Subbrahmanya. Then the moment I appeared before Bhuśunda, amidst a crowd of crows—who was Atlantean in form, of tall stature, of full mind, observing silence, without the fluctuation of Prâna and enjoying bliss in his own self, he came to meet me half way and being frantic with joy at recognizing me to be Vasishta, poured forth kind words. Then welcoming me with the flowers in his large hands generated through his Sankalpa, he pointed me to a seat hard by. After I was seated, he kindly treated me with Arghya, &c.†, and gave vent to the following dulcet words—"I and my suite are exhilarated in heart at the nectar-like shower of thy visit. Thow hast afflicted thy body with thy long travel. Through the visit of thy reverend feet, I have known all. All the great ones thought of the longest-lived and hence of me too. Thou hast come here on that errand only. I wish to drink the nectar of thy words."

Thereupon I addressed him thus—"King of birds, true it is as thou hast stated. I came here to visit thy gracious self who has been deathless here from a very long time. To what race dost thou trace thy lineage? How didst thou attain Tatwa-Jnâna? What is the duration of thy present life? What hast thou learned of nature's laws? Through whose unlimited wisdom hast thou been here? Please answer them all in such a manner, so that I may understand them little by little.

The virtuous Bhuśunda said—"In the beautiful presence of the supreme Śiva, are myriads of Ganas (hosts) who are

* Siva Jnâna is the knowledge of Siva taught here by one of his sons, Subbrahmanya.

† Arghya, &c.—Water for ablution, &c.

elephant-faced, sheep-faced, camel-faced, bear-faced, &c. Some of them have hoofs in their heads or hands ; some of them have their faces in their abdomen. Similarly many are the vagaries of nature that could be witnessed therein. These Bhuta-Ganas (or elementals) will encircle Śiva in Kailâsa hills while the Śaktis* will dance before him, having their abode on the tops of mountains, Akaśa, earth, forests, crematoriums and bodies. These Saktis are, according to their different degrees, named Jaya, Vijaya, Jayanti, Aparâjita, Siddha, Rakta, Alambusha and Utpala. Of these, Alambusha has a Vâhan (vehicle) by the name of Chanda, a crow. Once upon a time according to the mandates of Śiva their chief, all the Śaktis who had developed the wealth of the major 8 Siddhis, congregated together and celebrated a grand festival in the Akaśa in which they danced and carolled, laughed and reeled under excessive intoxication. Meanwhile in another part of the sky in the same tipsy state was Chanda disporting himself with the female Swans—the vehicles of the other Śaktis—who joining with the above said beautiful crow, became pregnant thereby. While the swans were thus jubilant, all the Śaktis of Parameśwara put an end to their dance and song and retired to their respective places. Then these pregnant swans of the Śaktis narrated truly the fact of, and the incidents connected with their conception to their respective heads who were without Sankalpa.

Thereupon the Śaktis gave vent to the following words —"Thou art *enceinte* through sheer destiny. Thou wilt no longer be able to drag our Ratha (car or body). Therefore live according to thy free will and pleasure." With these words, the Devis went into Nirvikalpa Samâdhi.

The swans were far advanced in months, when they, at the allotted time, laid eggs on the shores of the Mânasa† tank. These eggs being hatched, there issued out 21 young ones, the progeny of Chanda. I and twenty others along with our parents were engaged for a long time in the worship of Brahma-Śakti (*viz.*, Alambusha). She arose from her

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* These S'aktis or potencies are said to be the feminine or passive powers of the universe.

† That this is allegorical is clear from the Mânasa tank or the seat of Manas, wherein the egg was laid to generate the universe.

Samâdhi and graced us, through her love, with Moksha. Extreme quiescence reigned in our heart thereafter. In order to pitch upon a place where we can live alone and without association, we reached our parents by the side of Alambusha and having saluted them both, we reached Moksha through the grace of that Śakti. On enquiring for a seat where Nirvanic bliss can be enjoyed, we were pointed out to this Kalpa tree. Having poured forth thanks, we came to abide here without any pains. All the Karmas I have been performing from that date have now concreted themselves in thy shape and have fructified to-day. Whoever will not be blessed with the nectar of Brahmic bliss through the moonlight of the association of the Jnânis? Will the certitude of the beneficial nature of a thing arise otherwise than through the grace of the wise? Even though I am a knower of Brahman, still as I have rid myself soon of all existences through thy visit, this birth of mine is fraught with the most wonderful of results. Therefore thou art Eśwara himself." So saying he increased his respects towards me.

Then I enquired of him as to how he separated himself from his brothers. To which Bhuśunda replied—"In this spot, we lived for many Yugas, nay for many Kalpas. At last my brothers disregarding this body as a mere trifle, gave it up for Moksha. Though blessed with longevity, glory and power, they perished (or disappeared) through their own Sankalpa."

I asked him thus—"How came you to survive the terrible Pralaya when fierce gales play their havoc and the twelve Adityas (suns) burn up the whole universe?"

Bhuśunda answered—Do you think nature's action will ever cease to be? At the time of Pralaya, I will quit this nest of mine. When the 12 Adityas scorch the world with their burning rays, I shall, through the Ap (water) Dhârana*, reach up the Akaśa. When the fierce gales arise splintering up rocks to pieces, I shall be in the Akaśa through the Dhârana of Agni. When the world together with its Mahameru is under waters, I shall float on them without any

* In Yoga, there are stated to exist different kinds of Dhâranas in water, fire, &c., through which the Yogis render themselves proof against the respective elements they wish to master.

fluctuation through Vâyu-Dhârana. When the time of universal destruction arrives, I shall be,as in Sushupti,in the Brahmic seat, the end of all the mundane eggs, till the beginning of another creation of Brahma. After his creation, I shall again, resort to this nest for my abode. Through my Sankalpa, the Kâlpa tree at the summit of this mountain will arise every Kâlpa in a manner similar to this."—Here I interrupted him thus—" Thou wert able to preserve a long life through the performance of Dhârana. But why did all the other Yogis die (or disappear)."

Bhuśunda replied—" Who will be able to overstep the strict ordinances of Parameśwara ? His will is that I should thus act and the other Yogis should act in the way they did. As every pre-ordained event should act out its results, they will inevitably come to pass. Such is the unerring nature of this Law."

I questioned him thus—" As thou who art well versed in the Jnâna of Brahman and Śastras art also acquainted with all the marvels of the three worlds through thy Yoga power, please inform me without fail of all that fell under thy vision."

The Yogi replied—" There was a time where for 11,000 years, this earth was one (nebulous) mass of dust filled with stones but without mountains, trees or grass even appearing in it for a long time. In one Chatur-Yuga (four yugas), this earth was one vast forest. In another Chatur-Yuga, it was one chain of mountains without any earth to separate it. In another Chatur-Yuga, the whole earth was overspread with Vindhya hills without Rishi Agastya. In one creation, Brahmins became crafty and replete with desires, while Śudras slighted them. Women who were chaste acted as they liked. Oh Muni Vasishta, I saw these and some other things too which I shall presently relate. I have observed, with my own eyes, the origin of the sun, &c., the state of Indra and Upendra, the Varâha (boar) Avatâr of Vishnu who recovered back the earth which Hiranyâksha stole, the consolidation into one of the Vedas which were scattered in pieces in different directions and the churning of nectar in the milky ocean with the rod of Mandara hills. Even these, some of my juniors may be able to relate to thee. But thou shouldst know that endless have been the Avatârs, Nâradas, Bâradwâjas, Mari-

chis, Pulastyas, the elephant headed Vinâyakas,* Subbrahmanyas, Bhringis and others. Therefore it is impossible to give out the number of those who came into existence in creation up to now. Oh Vasishta of great veracity, this is the eighth of thy births (as Vasishta). This is the eighth time we have met together thus. Thou wert born once in the Akaśa ; another time in water ; another time in a mountain sorrounded by groves ; another time out of the red flames. In five creations has the earth disappeared and been got back by Vishnu in his Kurma (tortoise) Avatâr. Twelve times has the Ocean of milk been churned. All these I was a direct witness of. Thrice has Hiranyâksha† taken away the earth to Pâtâla. Six times has Vishnu incarnated as Paraśurâma, the son of Renuka. Buddha has incarnated again and again in 100 Kaliyugas. The Tripura‡ and its denizens have been thirty times consumed by the flames. Daksha§, the Prajâpati lost his Yajna (sacrifice) twice. Ten times has been the defeat of Śakra (Indra) by the wearer of moon on his head (*viz.*, Śiva). Eight times have I seen the dire conflicts that raged between Eśwara (Śiva) and Arjuna|| on account of a hog. The eternal Vedas will arise suited to the intelligence of every age. They will be understood more and more with the increase of intelligence. So also are worldly actions marvellous. Though the several Purânas are read in different ways, yet they convey one significance only. Every Yuga, Jnâna-Śâstras will be embodied in the shape of the stainless Râmâyana. Like Rishi Vâlmiki who recited the Râmâyana now, there have been 12 Vâlmikis who brought out the same before. Bhârata, the second of the Itihâsas, though composed by the noble Vyâsa, is considered by some as a Khila (supplement to the Vedas). In this creation, Sri Râma incarnated for the eleventh time on this earth. He

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* Vinâyaka is Ganeśa the son of S'iva as is Subbrahmanya. Bringhi is a Rishi. These show that these names of Rishis are titular only.

† Hiranyâksha is the Asura who stole the earth to Pâtâla which was recovered by Vishnu in his Varaha (boar) Avatar.

‡ This refers to the burning of Tripurâ or the three worlds, golden, silver and iron governed by Târaka, Vidhyunmâli and Kamalâksha.

§ This refers to Daksha's Yajna when his son-in-law (S'iva) wroth at the treatment accorded to his wife, sent Virâbadhra who decapitated Daksha and put a ram's head instead.

|| The fight between Arjuna and Siva as a hunter as recorded in the Mahâbhârata.

will incarnate again in the wealthy house of Vasudeva. All these illusions of the world will at one time manifest themselves and at another time not. All these illusory visibles will be latent in the one Jnâna-Atma, like foams in an ocean and will again revive and again perish. All the eight quarters, mountains, the sun, the moon, the stars, the seat of Meru and others differ with every fresh creation. All these have fallen under my direct ken. Each of these four yugas have got their respective peculiarities of Dharmas (duties), &c."

Here Vasishta interposed—' How didst thou manage to get out of the clutches of Yama (Death), engaged as thou wert in worldly actions ?'

The Yogi said—" What good results will accrue to those who will not act up to the injunctions of the Great ones ? Though thou knowest this, I shall explain it to thee, inasmuch as thou hast asked of me. Yama will not in the least approach those whose minds have cast off the beads of the pearls of stains strung in the string of pains. Yama will not approach those minds without any chafings—which chafings are to the mind, like a sword to the tree of certitude or corroding vermin to the body. Yama will not approach those wise persons who do not nourish in themselves the hissing serpent of desire which rests its head in the mind and twines itself round this tree of perishable body. Yama will not approach those Jnânis who are not bitten by the serpent of greed in the hole of their mind and emitting the venom of love and hatred. Yama will not approach those persons who have eradicated the root of anger in the ocean of the body without making the Vadava fire to spread itself without making the waters of discrimination to dry up. Yama will not approach those whose minds are not inflamed by Kâma (passion) but are crushed like sesamum seeds in an oil-press. Yama will not approach those who attain quiescence in the imperishable and immaculate Nirvanic Seat without any pains through excessive meditation. It is the stains abovementioned that form the germs of existence. But they will not affect those great minds that have become non-dual and without any differences (of conception). Those pains which arise through mental disease and produce all illusions will not even go near that non-dual mind divest

ed of all differences. They will not come in contact with that non-dual mind devoid of all differences, wherein the heart-Akaśa is not obscured, and Râga and Dwesha (love and hatred) thoughts are destroyed. They will not in the least enter that non-dual mind which is free from bad thoughts, words, qualities or actions and which ever looks equally upon all."

"The mind should be rendered fit for salvation to reach the seat of 'That' without delusion, vehicle or stains. It should be made to reach the seat of 'That' wherein the ghosts of the impure differentiations do not reside, having previously been stripped of fear, its long standing associate. When Atma is known through it, all pains will be annihilated; and then there will be no compeer to it in all the realms. It is difficult of attainment (even) to those like myself. Such a subjugation of the mind will enable one to reach a goal far above all actions. How can such a seat be attained by an intelligence steeped in ignorance? Through the Madhyagata (neutral) Jnâna which is tantamount to Jnâna—vision and leads to the development of Jnâna, I have developed one attribute which destroys all pleasures and pains and conduces to bliss. It is the control of Prâna which paves the way for all the non-cognition of all the externals and is the cause of the arrest of death."

Here Vasishta, though familiar with the control of Prâna, asked him what he meant by it. To which the Yogi went on thus—"In the cool lotus of the heart within this visible tenement of flesh composed of the five elements. there are two Vâyus, Prâna and Apâna commingled in it. Those, who tread smoothly and without any the slightest effort the path of these two Vâyus, will become the sun and the moon themselves in the heart-Akaśa and will rove in the Akaśa and yet be animating and carrying their fleshy tabernacle. These Vâyus will go up and down to higher and lower states. They are of the same nature in the waking, dreaming and dreamless sleeping states, and permeate all throughout. I am moving in the direction of these two Vâyus and have rendered nil all my Vâsanas (in the waking state), like unto those of the dreamless sleeping state. Divide a filament of the lotus stalk into a thousand times and you will find these

Vâyus more subtle than that. Hence it is, it is difficult for me to treat about the nature of these Vâyus (and their vibrations). Of these, Prâna does ceaselessly vibrate in this body with an upward motion both externally and internally; while Apâna, having the same fluctuating tendency, vibrates both external and internal to the body, having a downward motion. It will be beneficial if the Prâna exhaled (to the extent of 16 digits) is inhaled to the same extent.* Those who have brought to experience this (*viz.*, the equalisation of Prâna in exhalation and inhalation) will enjoy infinite bliss."

"Now hear about the characteristics of Prânas. The inhalation, to the length of 12 digits, of the Prâna which has been exhaled is called (the internal) Puraka (inhalation.) It is also called the (internal) Puraka, when Apâna Vâyu re-enters the body from the outside without any effort. When Apâna Vâyu ceases to manifest itself and Prâna gets absorbed in the heart, then the time occupied in such a state is (the internal) Kumbhaka (cessation of the breath). Oh Râma versed in all Vedas, Yogis are able to experience all these. When the Prâna in the Akaśa of the heart manifests itself externally (to the heart within) in diverse aspects without any affliction to the mind, then it is called (the internal) Rechaka (exhalation). When the externally fluctuating Prâna enters the nose and stops there at its tip, then it is called the external Puraka ; but if passing from the tip of the full-blown nose, it goes (down) 12 digits, then it is also called the external Puraka. When Prâna goes arrested without and Apana within, then it is called the external Kumbhaka. When the shining Apâna-Vâyu takes an upward bent within, then it is styled the external Rechaka. All these practices lead to Moksha. Therefore they should ever be meditated upon. Those who have understood and practised well all the external and internal Kumbhakas and others will never after be re-born.

All the 8 courses I have given out before are capable of yielding Moksha. They should be sought after by day and by night. Those who are associated with these practices smoothly and control their minds by not letting them run in

* Only 12 digits are inhaled.

other directions will, in course of time, reach Nirvana. Such practitioners will never thirst after material pleasures, like Brahmins who will not defile their hands by the touch of a dog's skin. They will ever be in this uniform practice, whether walking or standing, whether waking, dreaming or soundly sleeping. They will never be afflicted with bondage or pains. They will encompass all legitimate longed-for results. Prâna having flown out, will again be absorbed in the heart having run back 12 digits. Similarly will Apâna be absorbed in the heart, having issued out of the heart and running back 12 digits to it. Apâna, being the moon, will cool the whole body in its passage. But Prâna, being the sun, will generate heat in the system and cook (or digest) every thing in it. Will pains arise in one who has reached that supreme state when the Kalâs (rays) of Apâna, the moon, are drowned by Prâna, the sun? Will re-birth arise in one who has reached that powerful Seat when the Kalâs of Prâna, the sun are devoured by Apâna, the moon? Those will arrest at once the seven births who reach that neutral state when they find Apâna Vâyu consumed by Prâna and *vice versâ.* I eulogise that Chidâtma who is in that intermediate state when Prâna and Apâna are absorbed in one another. I meditate ceaselessly upon that Chidâtma who is in the Akas'a directly in front of the end of my nose, when Prâna and Apâna become both extinct. Thus I attained the Supreme Seat worshipped by Devas through my faultless vision and surrounded by rays. Thus it is, through this path of Prâna's control, that I attained the Supreme and immaculate Tatwa devoid of pains. Through this vision palpably in me, I never look back (with any remorse) upon the past or the future. I concern myself with the present only. And the result has been that I have reached this state. Never will I contemplate upon this or that, as my goal. Through such a course have I been able to prolong my life from age to age without any cares at all. In the company of merry persons, I would be merry; in the company of the afflicted, I would also be afflicted. As I am the friend of the whole universe, I have been able to live long and happy without any pains. I would never droop amidst excessive prosperity or dire adversity. I would be an universal benefactor. My longevity is due to the absence of Ahankâra in

me, oh Lord of Munis. Moreover it is due to thy grace that I have been blessed with much of Tatwa-Jnâna and long life."

Thus did Bhuśunda end, when Vasishta addressed him thus—"That which you have deigned to relate to me is equally marvellous. It has enchanted my ears and captivated my heart. Whoever on lending his ears to it will not be in raptures over it? May you prosper gloriously. As the sun is about to reach the meridian now, I shall wend my way to Devaloka. May prosperity be with you."

So saying I rose and steered my way in the Akaśa, where in spite of all my entreaties to stay where he was, he accompanied me many Yojanas. Then through dint of sheer force, I compelled him to stay and return.

Is it not, oh Râma, heart-rending to part from pure Jnânis? I parted from Bhuśunda, the great Yogi once in Krita-Yuga. Then I visited him again in this Treta-Yuga, when, Râma, thou didst incarnate.

Therefore thou shouldst know that this is the path of Bhuśunda, the great Yogi.

THE STORY OF DEVA-PUJA—THE WORSHIP OF GOD.

Summary—Having, in the previous story, described that Nirvanic bliss wherein all are Brahman only will result through Jnâna and Yoga, the author gives out the rationale of the Puja (or worship of God) made by the Hindus in order that they may know that what they worship is the perishable matter only and that they may rise to a higher ideal.

All these things composed of the five elements are appearances only. So also is time through right discrimination. Moreover, it is quite false on our part to identify the "I" with this body to which the terms "I," he, &c., are applied. Therefore may you free yourself from the illusory conception of this body composed of net work of bones, muscles, &c., being the "I". Is there any limit to the myriads of forms created through Sankalpa? Oh Râghava after sleeping on cushioned beds at home, you roamed about in all directions and lost your equilibrium of mind in the contemplation upon the dreamy things of the world. Where is the body which

can be called yours? Please reflect well upon it. Through letting loose the reins of mind in the waking state, it wanders about in diverse places such as Mahameru or Devaloka and is lost in a labyrinth. Where has the body, which can be called yours, taken its refuge in? Know this Samsâra to be a long dream or a mental sovereignty or delusion. This universe which is nothing but a manifestation neither is nor is not. Tatwa-Jnânis say that the annihilation of the differentiated thought leads to the worship of the All-beneficent.

It is certain that one and all of us are destined to die. Therefore why should people in this world weep in vain over the death of a person? Oh valiant Râma, persons born in this world enjoy but a tittle of happiness. Therefore why should Ahankâra be manifested in actions which bring on but a tinge of bliss? Having given up all conceptions of duality, may you look equally upon all in this reflection of an universe. It is nothing but a stain in the glass of the mind. Whoever renders his mind free of all diversities and reflections and does not allow the serpents of love and hatred ingress into the hole of his mind, will be like a Kalpa tree which yields anything and everything to its owner. Oh intelligent Râma, erudite persons who are self-presumptuous through their ability to solve any doubts are only like an ass carrying much burden and not worthy of being approached, if they are not devoid of love and hatred.

Should the axle called Sankalpa of the car of existence, having the wheels of illusory re-births, be stopped completely, then the car will come to a dead halt; but if the axle of Sankalpa be a little in motion, then none, however mighty, will be able to arrest the motion of the car. Such a stoppage should be made through the power of Jnâna, subtle intellect and self-efforts. The whole universe contains not an object which cannot be encompassed by the efforts of true Jnâna, the qualities of the wise and a study of Atma-Jnâna Sâstras. This mischievous and powerful imp of the lower mind is the generator of all pains and all fears, and the destroyer of all noble (spiritual) wealth. Having slain this slayer, may you become "That" which you are. Should this dire imp of mind take a firm possession of a person, any amount

of study or kindred will not exorcise it. Even Ácharyas will find it difficult to scare it away. But if this evil spirit be divorced from one without even the shadow of thought, then will the Śastras and others be of help to lift him out of re-births, like a beast that, falling into a shallow pool without mire, can be easily lifted up. If one after relieving himself from all objects of enjoyment as well as the enjoyment itself wishes to attain his non-dual and all-full Átmic Reality through the graces of the Guru and his own discriminative enquiry, then he should hear what passed between me and Parameśwara wearing the moon in his matted locks, in order to divest himself of all garments of illusion. Now I will relate it to you which you will presently hear with a clear mind.

Once upon a time, I spent a long time most instructively and delightfully in Kailâsa* hills in the worship of Parameśwara, in the performance of Tapas in a raised shed on the banks of the Ganges and the study of many books in the company of Siddhas. One night on the 8th day of the first half of the lunar month of Simha (August—September), it was 15 Ghatikas (12 o'clock) when bustle in all quarters was hushed up and nature was, as it were, in a state of Samâdhi with utter silence. Not even a single footstep was heard. The darkness was so thick as to be cloven by the sword. Mountain caves, forests, &c., melted into thin void in the sable gloom. I then returned from Samâdhi and let my mind rove in the heterogeneous objects of the universe. Then flashed before me in that darkness an incomparable light which I had never witnessed before. It was, as if countless moons and pure white clouds contributed their mite to increase the dazzling splendor. In the light, I observed Parameśwara and Pârvati locked in each other's arms and preceded by Nandikeśwara.† Along with my disciples, I rose up and went to them with requisite materials of worship. Standing at a distance, I eulogised them first; and nearing them, I worshipped Parameśwara—with prostrations, Arghya (oblations of water), sweet and cool flowers and other objects—Him whose mind is ever cool and who has a merciful eye, free from pains. Similarly did I worship

* Kailâsa is the hill of Siva. Pârvati is the wife of Siva.

† This term means the lord of Bulls ; this Bull stands for Pranava.

his consort, Parameśwari and prostrate myself before her. Then I paid lovingly my due respects to Śiva's and Pârvati's attendants. After which the resplendent Parameśwara with significant words as cool as the nectar-like moon addressed me thus—"Has thy intelligence merged itself in the Brahmic Seat and attained quiescence therein, free from all pains and full of bliss? Hast thy Tapas being going on without any obstacles? Hast thou attained that which should be got at? Have all the visibles perished from thy mind?"

So said the cause of all the worlds, when I prostrated before him and submitted the following under his orders—"Oh Deva of Devas, there is nothing which is beyond the power of one who has duly obtained thy Grace. Never will fears of objects come in proximity to them. It is thy devotees that are worshipped by all in the world. Whatever place the Great Ones who have found an asylum in thee live in—that is the real body, that is the true country and that is the fine mountain for others to take their abode in. The meditation on thee is but the result of one's past virtuous Karmas, showers Dharmas on him in his present life and is the seed of future Dharmas. It is like a Purnakumbha* for storing up Jnâna nectar; is like a moon shedding its mild light and is the path leading to Moksha. Having come into the possession of the Chintâmani (gem) of thy meditation, I am now trampling the heads of all unreal existences."

Having thus eulogised him, I again prostrated myself at the two soft feet of Parama-Śiva, the First Cause, blooming with a face of mercy and again addressed him which thou shalt hear, oh Râma.—"Oh ocean of grace living in Kailâsa hills, there is yet a doubt lingering in me who has understood all through thy grace. Please favour me with truth as regards it. What is meant by Deva-Puja (or the worship of God) which is said to destroy pains and confer bliss? And how should it be done?" To which the Lord replied—"Deva (God) is neither the solitary Vishnu nor Śiva nor any other having the body of five elements. Nor is it the mind. But it is the Jnâna, the Self without beginning or end. Can It be these paltry objects

* Purna-kumbha is a vessel filled with water and covered up by a cocoanut, which water is consecrated by Mantras. Generally this cocoanut is taken as a mark of respect to receive the worthy.

such as bodies, &c.? As Brahma-Jnâna is the Jnâna which is illimitable, actionless, beginningless and endless, such a Jnâna alone is true and fit to be worshipped. But in the case of the ignorant devoid of Jnâna (wisdom), worship of forms alone is ordained to be the best. Just as wayfarers when they are unable to travel a long distance are told that their goal of destination is but a call's distance in order not to let their spirit droop, so persons without Jnâna are told to worship diverse forms at first; but the wise say that they will not get the certitude of Jnâna through such a process. It is the beginningless and endless Jnâna-Akas'a that pervades everywhere. As it is imperishable out-living all Kalpas, it alone is God. The pujah (or worship) of It should be conducted with the flowers of Jnâna (spiritual wisdom), equality of vision and contentment. Worship of particular forms is no worship at all. Through no other path, can the partless Jnâna-bliss be secured. It is only through the sprinkling of the flowers of Jnâna (wisdom), &c., that the bliss will become replete. This illuminated Jnâna is beyond the reach of all S'âstras. It is the Satta-Sâmânya which is common to, and occupies, the intermediate state between Sat and Asat in all internal thoughts. God is the great Satta-Mâtra alone. Should this Jnâna subject itself to Vikalpas, then it abandons its real form and becomes individualized and separate. The one Chit (Consciousness) contracts Sankalpa through the contemplation in regular succession upon the different states of Avidya (or matter.) Then conditioned by space, time and other powers (and having conceptions of the same), it becomes the ignorant Jiva fulfilling the functions of Buddhi, Ahankâra and Manas. With this Manas (mind), it will long for birth and death and cling to them. With the thought of the environment of the body, it will be sunk in the mire of the great delusion. Excessive pains will make it to go lower and lower along with its endless trail. These will go on afflicting it, so long as there is Sankalpa; otherwise not. Sankalpa itself is pains; its absence is Brahmic bliss. If through the tempestuous gate of thy discrimination, thou dispellest the cloud of Sankalpa, then there will remain the stainless one like a permanent autumnal and pure sky. Mayest thou

live drowned in the ocean of Brahmic Bliss in an illuminated state, having destroyed the stains of Sankalpas through thy stainless efforts.

"Atma-Tatwa has all Śaktis (or potencies) in it. These Śaktis through their sportive play generate bondage and emancipation. In Atma which is equal in all and the pure Jnâna and which yet generates all Vikalpas, there are numberless Śaktis such as Ichchâ Śakti, Vyoma (Akaś) Sakti, Kâla (Time) Śakti, Nyati (Law) Śakti, Moha Śakti, Jnâna Śakti, Kryâ (Doer) Śakti, Kartru (Agency) Śakti, Akartru (non-agency) Śakti and others. The sportive Śakti of Ajnâna generates births and deaths. But they are arrested through the Śakti called Nirodha (Control). The annihilation of all Bâvanas (thoughts) through the different kinds of Árâdhana (respects paid to or worship of God) constitutes the pure pujah (worship). The avoidance of identification of "I" with this body arising through Karmas is the supreme Árâdhana. Through such a contemplation should the Árâdhana be made to It. It is the Jnâna-Light compared to which, even millions of suns appear but as a speck. It is this Light which all should reach up to, considering their "I" as no other than this Light. To this Jnâna-Purusha, the highest Akaśa is his head; the lowest Akaśa is his golden lotus feet. All the quarters are his long hands. The heterogeneous universes are his hosts. All the countless myriads of mundane eggs will be absorbed in but a corner of his heart. The resplendent Paramakaś is the beginningless and endless form of it. All lives such as Brahma, Vishnu, Rudra, Devendra and others are like so many hairs in the pores of the body of this great Principle. Ichchâ and diverse other Śaktis which start a creation or are the motors of all in the mechanism of this universe rest in his body. Those who realize that such is the nature of the Supreme one are fit objects of worship by all, will be of the nature of Jnâna and will enjoy themselves in Atmic Reality. They will live everywhere; will be courted by all; will be the source of all seats; will have Sat alone as their bodies; will have time, which regulates all things in the world, as the porter at their gates; and will be the immaculate Self-Light. Enjoying at ease all objects of enjoyment through the five organs of sense and mind

and contemplating within that all is Parameśwara who is above all Sankalpas, one should pay respects to the Supreme according to the dictates of the Vedas. All the external forms of worship paid to Atma are not the proper ones. But one should through his nectary wisdom and without any pains or conception of duality pay respects to It. So long as there is the pure intelligence of wisdom within, so long will there be Dhyâna and proper Árâdhana. One should be ever Jnâna, whether engaged in the perception of objects through his five organs of sense or in sleeping, talking, walking and breathing. It is the Dhyâna (contemplation) of Atma-Tatwa that constitutes the articles of worship in this Árâdhana of God. Through no other path will the great attain the true Jnâna. Even if the much-slighted ignorant perform this Dhyâna of Árâdhana for 13 twinklings of an eye, then it will generate the good effects of the gift of a cow; if the real Atmic deity is contemplated upon for 100 seconds, then it will be tantamount to the good effects of a thousand Aśva-medha (Yajnas); if continued for 12 minutes, then the good effects of a lakh of such Yajnas will ensue. If steadfastly continued thus for 24 minutes, the beneficial results of a Râja-Suya sacrifice flow in; but if for half-a-day Atma-Jnâna is meditated upon without any distraction of thought, then there is the benefit of a lakh of such Yajnas. Again if for a full day such a meditation is continued without any intermission, then the stainless Brahmic Light can be merged in by him. This is the highest Yoga and this is the highest Karma.

"I have treated, up to now, of the external worship of Jnâna-God. Now I shall deal with its internal worship. Without ever forgetting the God of Parama Śiva within the body, one should ever be contemplating upon him in all his actions as going and coming, sleeping and rising, enjoying wealth and objects and yet be disconnected with them. Though associating with the diverse objects of the world, he should ever worship the Śiva-Linga* of blissful Jnâna with the flowers of Jnâna after bathing in the sacred waters of Tatwa-jnâna. This Jnâna-God pervades everywhere in the 36

* The Linga is one of the forms through which He has to be worshipped. It is a great mystery.

centres without the modifications of the mind in Manas, Sankalpas, the state intermediate between Prâna and Apâna, the heart, the middle of the throat, the middle of the brow, the tip of the nose and other seats. Ceaseless and continued contemplation should be made upon God, shining as Light in the body as inseparable from Manas, eyes, organ of speech and other organs and all the hosts of Śaktis as chaste women inseparable from their Lord ; also that the Manas which makes one cognize the three worlds should be contemplated upon as no other than the guard at his gates ; the good thoughts should be known as no other than His cook ; the Vritti-Jnâna thoughts as no other than ornaments to the perishable body ; the Jnânendryas, and Karmendryas as no other than His gates. With these thoughts, he should contemplate that he is no other than "That" which is the direct Jnâna of Atma—as endless, partless, non-dual and yet wearing all in Itself, full in Itself and making all full, equal everywhere and having Its natural laws and light and being the incomparable Jnâna. Thus should the internal worship be made that he is inseparable from It.

"Much illumination will arise through this course of pure worship. Through the expansive intelligence of equality of all, the knowledge of body will be known by pure souls to be burdensome. Therefore they will ever worship the Jnâna which is above all body through the above articles of worship. The wise say that such is the worship practised by the great. They should go on worshipping Jnâna without ever longing for things they cannot get or being hindered in the acquisition ofobjects. They should go on worshipping Jnâna, extracting Atmic bliss out of eating and drinking, enormous supreme wealth, rest, going in vehicles and other pleasures. They should go on worshipping Jnâna by bestowing on it the flowers of unsullied actions, whether amidst mental or bodily malady, incipient Moha (illusion) or dire pains, the cumbersomeness of the administration of regal justice or sharp adversity. They should go on worshipping Jnâna, whether they enjoy stainless objects or abandon stainful enjoyments.

"Enjoying with a sweet mind and a non-dual conception whatever objects one comes by and not longing for things inaccessible is Jnâna-Archana (or the sprinkling of flowers,

&c., on God). Unfailing worshippers of Jnâna should regard pleasures and pains as of the nature of Jnâna (and hence be indifferent to them). They should ever regard all forms and places as no other than Brahman and worship them as such. Like an ocean receiving unto itself innumerable rivers, Jnâna will be a capacious reservoir of all enjoyments, neither hating any things nor longing after them. Without in anywise being affected by appearances, base or high, they should be engaged in worship, in order to free themselves from all dualities of conception arising from pleasures and pains in the differences of space, time and substances. These are the beneficent articles of worship dictated in the great worship of God.

"Just as the six tastes, sourness, pungency, bitterness astringency, &c., are rendered full (and enjoyed completely), only when the Śaktis of tastes and the mind join together, so the Plenum arises when all these articles of worship are combined with Śânti (sweet patience or quiescence of mind). When this quiescence of mind is contemplated upon (along with the mind), then in an instant all objects will become one Universal nectar, like the ever-showering ambrosia of the moon; but if contemplation is made without quiescence of mind, then even Jnâna (spiritual) objects will appear but as stones. If the illusions of pleasures and pain, arising from objects which are differentiated through space, time and substance be dispelled, then the God within the temple of the body will be clearly cognized without any desires coming across.

"Pure Mâya dispels impure Mâya. It will destroy the virulent poison of the great Sankalpa. Like a washerman who removes dirt through dirt, the impure Mâya should be slain by the pure Mâya. Though pure Mâya is not the cause, yet it will appear so through Ácharya's (Teacher's) words. To the real enquirers after knowledge, they (the Guru's words) will enable one to know his own Self. An Ácharya's grace, if it becomes *enrapport* with his disciple, will of itself, in a mysterious manner, enable the disciple to perceive directly the Brahmic Principle within, though it is impossible for the Guru to point to Brahman as this or that or for the disciple to understand how it is prior

to his direct perception. Each should cognize It within himself through his own Jnâna with the aid of an A'charya and an understanding of the true significance of the many Śâstras. It is indeed very rare to attain that state without the help of a Guru and spiritual books. Should all the three combine, *viz.*, an Ácharya, Jnâna-Śâstras and a true disciple, then it is certain that the Seat beyond all bondage will be attained. If the link between these three last long, then it will generate stainless Jnâna like the sun bringing, in its train, actions in this world. According to the abovementioned path, there is no doubt they will render themselves fit objects of eulogy by such as Myself and attain the Brahmic Seat.

" This world, though it really is not, appears to be. Know, oh Vasishta of great Tapas, that it is no other than a reflection. Know also that Jnâna is that Principle which is known by the Vâk (Speech) of Brahma and others. This Chaitanya (Consciousness) which is above all, manifests itself as the dual visibles. Undergoing different names, it will contract Ahankâra through the thoughts of the mind. This idea of " I" will bring in its train the idea of time, space and other potencies. With these environments, the name Jiva accrues to it. Contemporaneously with it, there arises Buddhi in ignorant souls. Associated with the potencies of sound, actions and Jnâna, the collective entity will produce in one instant memory and in another instant will become Manas in order that it may be the seed of the tree of Sankalpa. This is what is called the Puriashtaka body. It is said that this is the seat of words. Through Atma, Manas assumes countless forms. This alone assuming the form of Akaśâ and others, generates Prakriti and other elements. Like evil spirits arising in the seeming void, the Vâsanas of the mind will arise in it.

" Now if these Vâsanas which have acquired the name of the world are destroyed, then there will be an absolute quiescence. Those who are firmly clinging to the idea of permanancy in this ' I' or the universe which is but a mirage in an oasis, are not fit to be initiated (into Jnâna). Such persons are condemned by the wise as extremely sinful. The wise will initiate those discriminative persons only who have

avoided all illusions ; but they will never dream of initiating the weak-minded subject to the worldly illusions. Should they do so, it will only be like mating a virgin in the waking state with a husband dreamt of in the dreaming state. Oh Vasishta, we have thus given a reply to thy questions. Mayest thou grow in true love with us. Let us go."

So saying Pârvati and Paramêswara with their suite encircling them, journeyed in the Akaśa. At their departure, I saluted them with the worship of flowers. From that day forward, I have been unintermittingly worshipping the true Jnâna through the path of ever-increasing bliss and freedom from pains. Through the assiduous and the ever-continued performance of such worship, I feel now the Vâsanas to be as light as a feather. Neither during the day nor during the night do I find excess or defect (in my mind) through the sprinkling of the flowers of right conduct in my actions. When the knower and the visibles do unite as one, then all Atmas (egos) do become equal. In such a state of union what the Jnâna-Yogis cognize is that which is in that state, (there being nothing external to them then). This is the supreme worship of Jnâna-Atma. Therefore, through this kind of vision (or idea), may you live, oh Râma, in this world with a mind unattached to the things therein. Do not afflict your mind by letting it rove over this great forest of the world."

Here Râma overjoyed said thus—I have cleared myself of all doubts. I have known all that should be known. I have attained thy grace without the least fluctuation of mind. I have slain all desires which are like huge elephants with long proboscis. I do not get agitated by anything. Having crossed the banks of the ocean of existence free from all delusions and pains, my mind has become an adamant filled with Brahmic bliss and is now Bliss itself.

The Story of Bilwa Fruit.*

Summary—In this story, an illustration is given that the expansion of the Bliss arising from the worship of Jnâna stated in the previous story is the All.

* The fruit of a tree commonly called Bel (Ægle marmelos), being spherical.

Râma continued—The nectary showers of thy words, though they have become full in me, are not yet to my heart's content. Please therefore throw more light on this all-full Jnâna.

To which the Muni replied—One thing which is sweet and pleasant to us at one moment produces the very reverse of that sensation in another. Whoever has not experienced this in this world ? Things, when longed for, are pleasant; but are bitter if not longed for. Hence desires are the cause of pleasures. Pleasures will cease, when satisfaction arises in the same. But if desires cease, all else will be destroyed. Therefore, oh Râma who wishes to divest thyself of all associations with objects, mayest thou be free from all desires, from all thoughts, from thy (lower) mind. If thy Antahkarana (lower mind) be devoid of all Vâsanas, then it will be never disturbed from its equilibrium, in spite of the many obstacles crossing its path.

The mind has the potency of creating or undoing the whole world in the twinkling of an eye. Therefore mayest thou slay this mind, either through the destruction of the Vâsanas or the control of the Prâna. The base Avidya (ignorance) has the property of expanding and contracting. Through these two (expansion and contraction), the ever-gyrating Karmas do take life and die. Therefore thou shouldst annihilate this mind of Ajnâna (ignorance) through the power of constant association with Áchâryas and Jnâna books.

The mind will be destroyed through the control of Prâna or the arrest of the fluctuation of the mind Such a distraction is termed by the wise to be the supreme Seat. The Bliss which arises, when the visibles and sight are merged into one (the seer), is the all-pervading Paramârta (Reality). Beyond "That," nought else is. Through such a vision (or direct perception), the mind will be destroyed and will generate infinite bliss. Such a Bliss has no increase or decrease, no appearance or disappearance. The mind of the discriminative Jnânis cannot be termed mind but only Tatwa (Reality). That which gets differentiated through the diverse objects is the mind. It will become immaculate, like copper transmuted into gold. This Reality of Jnâna, having become

the mind, will sport once in this universe and then reaching the Turya (fourth) state will become that Eternal Verity which is above Turya. Hence Brahman can be one as well as many like this variegated cosmos. All are Brahman only. The differentiations of the mind, &c., do not in the least really exist and will appear as so many manufactured illusions of the brain. Now I will illustrate the same. Hearken, oh Râma, to a small anecdote which will astonish even the learned.

A Bilwa fruit there is, of such huge dimensions that neither Kotis (crores) nor Maha-Kotis nor lakhs of Kotis of Yojanas can measure it. It will not decay even when a Maha-Kalpa closes. Though the ancient of ancients, its glory is such that it is more soft and delicious than the moon on the third day of the waxing fortnight. It will remain quite unruffled even amidst the fierce storms and gales at the end of a Kalpa and is the seed of Brahma's egg. It is indeed impossible to set a limit to the number of mundane eggs which generate out of, and are absorbed in, this fruit to which no words can do full justice. Though ripe ever, it will never decay. It is the quintessence in full of all other fruits. The fleshy part of this fruit is illimitable and typifies but the all-pervading nature of Jnâna. The marrow in the fruit is the fluctuating Chit-Śakti which, arising in the fruit (of Brahman) that is equal in all, produces, through its intelligential potencies, the heterogeneities of Akaśa, the Kalâs (parts) the imperishable Law, motion, the dome of Brahma's egg, of time, the several quarters, &c., which are represented by the different seats of marrow in the fruit.

Râma, at this statement of Vasishta queried him thus —Oh first of Jnânis, I have understood thy allegory of Bilwa fruit. Oh Áchârya, this Bilwa fruit is no other than the Supreme Seat of the Sat of Jnâna. Ahankâra and others are no other than the base aspects of Jnâna. Oh firm Áchârya, Jnâna which appears as the one and the many, has never any differences *per se*. The marrow of the pumpkin of Brahma's egg is Maha-Meru*, &c., while the rind of the Bilwa fruit of Jnâna is no other than Brahma's egg and all the universes.

* The central axis or column of man as well as universe.

The Story of Śila—a Granite.

Summary—In this story it is sought to exemplify the fact that all things, though appearing different, are no other than Brahmic Light.

Vasishta continued—O Râma of exquisite beauty, again listen to another story. There is a glorious huge granite rock which is impartite, thickset, soft and endless in its dimensions. Out of it, have lotuses beyond number risen and bloomed. Their leaves are tacked on, one to another and close-set. Some are visible and some invisible ; some became the higher ones and some, the lower Some are firm in their own state. Innumerable are the shells cropping up in the middle of these lotuses having no root. Discuses also grow up in great numbers betwixt the lotuses. Here Râma remarked that he observed one such huge granite in the rock of Śâlagrâma* whereon Vishnu stood.

The Muni continued—The granite I referred to is not one that you have ever witnessed. I applied the word granite to the *Chit* in the heart in which are the different states of all the worlds. The granite is no other than the *Jnâna* in the heart containing the worlds which are one and yet many. In this non-dual and obdurate Jnâna-rock are the hosts of universes like the air pervading the Akaśa. Earth, Akaśa, Vâyu, mountains and the quarters even when combined, will not make up even an infinitesimal small particle of this rock.In this beautiful one are to be found the sacred marks of lotus, discus and conch.† It may be said to be in the Sushupti state. All the universes are no other than Jnâna itself, like parts of a rock which are no other than the rock itself. The wise say It will ever be as It was before. Though, like the granite rock, there are absorbed in the heart heterogeneous universes with their various marks, yet Chit is non-dual without any differences. Like the analogy of a forest of lotuses appearing (at a distance) like one stone, all the universes without being differentitated in Jnâna are one replete Chit. Have you ever seen lotuses and the like hatched or generated out of a big rock ? Similarly are the three worlds,(not born

* A kind of sacred stone said to be typical of Vishnu and found in the river Gandaki.

† The symbols of Vishnu.

out of and absorbed into Jnâna) but the light of Jnâna only. As in the afore-mentioned illustration of the marrow of the Bilwa fruit, the many mundane eggs that have differentiated merge into the one Chit. But you should not conclude therefrom that it is many. The Sat-aspect of Brahman manifests itself as this grand motley universe of forms which are like lotuses in a granite. Then they will reach the seat of Atma conquered through Sushupti, quiescence and equality of mind and Jnâna. All these ephemeral creations are of no avail and will not ever be composed of these diverse forms.

The Story of Arjuna.

Summary.—Even wars, &c., will not create differentiations in the mind, if it longs not for the results of actions.

At these words of Vasishta, Râma said thus—I have known all that should be known. I have seen all that should be seen. And yet I have to put another question to you in order that bliss may be enjoyed in full. Please describe the form of this Puriashtaka body which, like an image in a glass, creates this universe many times over and over again.

To which Vasishta replied—Brahman which is without beginning or end and which is the seed of the universe, becoming differentiated, is Jiva; subjecting itself to the idea of separateness, it becomes Ahankâra; with Manana (contemplation), it becomes Manas; with the certainty of intelligence, it becomes Buddhi; then the (five) objects (sound, &c.), through Indryas (the organs). With the thought of the body, it becomes the body itself; with the thought of a vessel it becomes the vessel itself. A form (or subtle body), having such a nature, is called by the wise Puriashtaka body (composed of the eight Manas, Ahankâra, Buddhi and the five objects of sense, sound, &c). The speedy transformation of the pure knower, or actor, or enjoyer and witness into the Jiva consciousness is called Puriashtaka body. Through the newly engendered Puriashtaka body, dreams upon dreams will pile up and this universe will appear (real) with the many creations of illusion.

Now therefore hearken to the path pointed out by Lord Krishna who strode the earth. Just as Vijaya (Arjuná) will

pass his time fearlessly, so also, Oh Râma, shalt thou pass thy time.

There Râma queried—When will Arjuna (Vijaya) be born? And what will Sree Krishna, the Lord of Lakshmi initiate him into? Then Vasishta related the path pointed out by Sree Krishna to Vijaya in the following manner:—Yama (death) will, at the end of every four Yugas, brood over the carnage of Jivas (egos) perpetrated by him during the Yugas and therefore will perform Tapas. At one period, he will sit at it for eight years; at another, for ten years; at another, for twelve years. Sometimes he will sit for five years; again for seven years; again for sixteen years, and so on. While Yama thus performs Tapas without slaying any Jiva, the Jivas will become so great in number that the earth will be thickset with them. It is at this juucture that the Lord has been relieving the earth of its burden through proper means from the very commencement. Then will the four Yugas, the countless Jivas, the universes and all else will perish.

In conformity to this universal law, Yama, the son* of the sun will retire into solitude for the performance of Tapas for twelve years, satiated with the carnage of Jivas, in order to attain a state free from the trammels of pains. Then the goddess of earth unable to bear the load of the multitudinous hosts of non-deceased Jivas will fly for asylum to Vishnu. Vishnu, exhorting her to return with the promise that he would incarnate on earth in two forms, one as the son of Vasudeva and another as the son of Pându will fulfil his promise by passing under the two names of Vâsudeva (Krishna) and Vijaya (Arjuna). Then the victorious sons of Dhritarâshtra, Duryodhana and others along with their kith and kin will† wage an unjust war with Arjuna and his hosts. In the battlefield, melting with compassion at the prospect of the death of his innumerable kinsmen, Arjuna will relax his hold over his bow and faint. On account of which, Krishna will initiate him into Jnâna. Now mark well the truths which Krishna, the Śariri (the spirit within the body) will impart to Vijaya, the Śarira (the body).

* The present sun of ours is called Vivaswân, the father of the present Manu.

† This shows that the incidents herein were before the Bhârata war.

They are thus—"Now Arjuna, cognize, without any fluctuation of mind, the Atmic Reality which cannot be known through the mind and which is without beginning or end. It will be without stains. You will, thereafter, not be born or die in this fleshly tabernacle. You will be Sat only. There will be no birth or death then; no form then to differentiate with the terms, "I," "thou," etc.; no ego to reincarnate then. Though in the body of this eternal and ancient Principle, you will never be destroyed. Without omitting to perform your actions, do them without the least longing after their fruits. If you tread the indestructible path of Brahmârpana (relegating all things to Brahman), you will, in an instant, be of the nature of Brahman. Ascribing all things to the Lord, may you become of the form of Eśwara himself; and having become the Lord of all Jivas under bondage, may you reach Moksha without the hold of Sankalpas and with equal vision over all, of quiescent mind and with Tapas, Sannyâsa (renunciation) stainless Yoga and Jnâna."

Arjuna asked :—"Oh red-eyed one, what dost thou mean by the destruction of Sanga (association or attraction), the relegating of all things to Brahman or Eśwara, Sannyâsa and the undifferentiated Jnâna and Yoga?

Krishna replied :—"The wise say that the Brahmic Principle is "that" which is devoid of Sankalpas, pains or thoughts. The efforts at attaining the non-dual Brahman is Jnâna. Such efforts are also termed Yoga by the wise. The cognition, after true discrimination of the identity of the universe and "I" with Brahman is Brahmârpana. The renunciation of the fruits of Karmas (actions) is Sannyâsa. The destruction of the painful Sankalpa of the mind is the destruction of Sanga in the eyes of the great. The giving up of the conception of duality through the idea that there is one only Eśwara in all our thoughts is Eśwarârpana (or Brahmârpana). If after contemplating upon and worshipping me you attain unto me with due prostrations and eulogies, then the true Reality of "I" will shine within you with its full light.

"I have two forms (or aspects), one the ordinary or the lower and the other the Supreme. The ordinary is where I

am represented with a body having hands with discus, conch, etc. In the other, I am Brahmic Reality of a non-dual and an imperishable nature without any beginning or end. All that are stated in this world to be Brahman, Param, &c., are no other than the latter. This is the supreme aspect of mine. So long as your mind is weak enough not to grasp this aspect of mine, you better engage yourself in the worship of a god with four hands. Through such a worship, your Jnâna will become full in you and you will then attain my supreme form. Then the disease of existence will not afflict you. Being freed from (Abhimâna) identification of self with objects, Ajnâna and all other attractions, those Jnânis will ever continue in the path of Brahmic seat, who worship my supreme reality, indifferent to pleasures and pains and devoid of all desires. The wise say that those who are engaged in the continued efforts of actions without any Sankalpa generating desires, have burnt all Karmas in Jnâna fire. May you without afflictions be always performing only those actions which will help you to obtain Jnâna, the Reality without any thought of worldly prosperity or objects in the future. The wise will never in the least deviate from the proper path into which they are initiated by their Áchâryas, whether Pralaya (deluge) sets in with unabated fury or the Vindhya hills are shattered to pieces. Through the absence of stainless Tatwa-Jnâna, Vâsanas will appear as if eternal; but if the great ocean of Tatwa-Jnâna begins to expand in one, then it will wash away all Vâsanas.

So was Sree Krishna pleased to initiate Arjuna into; and then the former kept silent when the victorious Arjuna addressed him thus.—

Oh Áchârya, all the pains afflicting my mind have bid adieu to it, and like a full blown lotus at the approach of the sun, it has merged into the Brahmic Principle.

The Story of Śata (the hundred) Rudras.

Summary—Having shewn that Jnâna will arise, even though a person is engaged in such actions as wars, &c., the author preceeds to state in this story that Jnâna vision will enable one to cognize Atma personally.

"Again hearken to another story." So said Vasishta to the valiant Râma and continued—"A Sannyâsi (ascetic) living in a certain country was a great Jnâni, and able to go into Samâdhi at his will. Through a long course ofSamâdhi, he had reached such a stage as to objectivise all mental impressions into real images. The Vedas say that every thought has got its own reflected image. One day he returned from Samâdhi. And then a thought arose in his mind that he should engage himself sportively in the ordinary actions of the work-a-day world. With the motion of the mind (that he shall become another person), he at once transformed himself into another. Then no thought arose in him of rebecoming the Sannyâsi (ascetic) he was before. Like the analogy of a crow and the palmyra fruit, the Sannyâsi became through his desire another person named Jivata. Now the mind functioning in the body of Jivata roamed in the streets of a certain town produced by a similar phantasy and then dwelt in the same. There he quaffed in sport some alcohol, became quite excited thereby and went to sleep through its soporific effect, like a bee intoxicated with money. In that sleep he dreamed of becoming another Brahmin, like a tree becoming a seed. The Brahmin in the dream now became a sovereign over earth. Then again this king became an erudite Brahmin in his dream. Through the mental reflection, this Brahmin Pandit seemed as if to go to another country and live in it for some days. Then he slept one night and found himself transformed into a celestial lady in his dream. She, tired of her amorous sports, was locked in the embrace of deep sleep, when she metamorphosed herself into a hoofed hind. This hind, while asleep, saw itself as a creeper with which it is ever associated. Oh king, even beasts will have in their dream the reflections of objects which their minds have cognized in the waking state, through sight or

hearing. This creeper which shone with diverse flowers, soft tendrils, fruits, &c., formed, as it were, the abode for the sylvan goddess to reside in, like sprouts latent in seed. This goddess through her power of intelligence presided over the whole forest and looking within, went into the Sushupti state in which state her body of creepers was transformed into that of a beetle. Boring its way into the lotus stalk in a pond, it went within. Even the seeming inert worms and other creatures with life have got their own states of consciousness (in their own peculiar planes). While the beetle was disporting itself in the lotus leaves in the waters, a rutting elephant rushed into the waters and agitating them, began to squeeze the lotuses in the tank and the beetles over them. While so, the abovesaid beetle eyed the elephant into which the former was transformed at once. This tusker with its long proboscis fell into a pit. Thereupon the mahout of a certain king bound him fast and leading him to a war made it perish. Ere its death, it became a beetle through its association with another beetle.

This beetle being again reduced to dust through another irate elephant which set up a tremendous tumult in the waters, was tranformed into a Hamsa (swan) through such an idea. This swan then underwent a series of incarnations in different wombs and at last was born as an incomparable swan in the lotus of a certain tank. This swan flew up at once in the Akaśâ and seeing Rudra in his world, contemplated upon him as itself. Thereupon it attained the form of Rudra who, roving according to his free will and pleasure along with his Ganas (hosts) in the world of Rudra, was full of Jnâna and became Śiva itself.

It was in this stage that Rudra began to have a retrospect of all his past lives, through his pure mind. Having as Rudra an unobscured vision and a Jnâna body, he sat in solitude and began to contemplate over the marvels of all his past hundred dreams of lives, thus—"Truly wonderful is it to behold Mâya deluding all in this universe with the idea that it (the universe) is real while it is as unreal as a mirage in an oasis. Thus have I been whirling in diverse places of this great forest of Mâya. With the creation of my mind, I became in one creation a person by the name of Jivata. In

another creation I incarnated as a Brahmin well versed in all departments of knowledge—then a king in another creation —then I underwent through a series of wombs amounting to a hundred in all. Now I am a Rudra. Enormously long years and yugas and numberless actions have passed. Let me therefore dive into my past many births and see them face to face. Let me, after observing them fully, relate them to one another and render them a homogeneous whole."

Meditating thus, Rudra traced his way to the former Sannyâsi and, having awakened him from his trance, concentrated his mind with true Jnâna. Thereupon the Sannyâsi woke up and looked about himself free from all the reminiscences of his illusory life. Again did Rudra contemplate upon the illusory form of Jivata and reach along, with the ascetic, a certain part of Jnâna-Akaś. Through them, Jivata attained a conscious state and accompanied them both. Then all these three—Rudra, the ascetic and Jivata full of Jnâna,—were without the least surprise, though there was every reason for it. They had three separate bodies, though they were the non-dual Śiva itself. Then they visited the several localities in which the Brahmin and others incarnated. Being freed from all stains, they found that the divine Jnâna alone incarnated in so many bodies and as so many resplendant Rudras. Thus did all these Rudras* attain Jnâna. Being asked by Rudra, the real one to go to their respective places, each departed to his own realm. Jivata, Brahmin and others then lived in their respective seats along with their consorts, quitted their bodies at the appointed time and merged into Śiva itself.

At these words of Vasishta's, the valorous Râma remarked upon the wondrous nature of the Muni's words and wishing to know the cause of all these marvels said thus— "How came the Sankalpa of the Sannyâsi to generate the living forms of Jivata and others and become an actuality? Are not all forms created out of Sankalpa unreal? Please enlighten me about the same."

Vasishta replied—All things are in Chit and out of Chit only. It being all, whatever it contemplates upon as being

* The Jivas or egos are called here by the name of Rudras. This corroborates the statement of H. P. Blavatsky that the Hindu sacred books term the egos by the different appellations of Rudras, Asuras, &c.

this or that, that it becomes. This is the real truth. That which is seen in dreams, that which arises through Sankalpa, such a thing will be always in that place, and will be of the form contemplated upon. Those objects which arise through Sankalpa or dream will not appear to be an actuality now, except through the practice of Yoga which makes one merge in Brahman. It is only through Yoga and Jnâna, that Eśwara and other Devas see all things as they are every where. Objects longed for, will be easily obtained by those who have practised continued meditation. How can persons, going towards the southern direction, be able to reach the north pole? Those who long for objects through their Sankalpa will attain them; but those who wish to attain their own Atma will never think of objects. The ignorant mind which is the seat of all objects before it and which fondles with Sankalpa in great amity is impeded in its progress, if it should concentrate itself upon two objects at the same time and not upon one of them alone for its destruction. With the thought of one being a Vidyâdhara or a Brahmin, he becomes so. This is an illustration of the Siddhi which flows out of an intense concentrated thought. Therefore through the powerful S amâdhi, the Sannyâsi's Jiva became Rudra in the non-dual Principle. Then through the Sankalpa of Rudra, it understood the real nature of all objects attained. Then Jivata and others, who arose through the Sankalpa of the illuminated Sannyâsi saw joyfully, each their respective universes, through Rudra's form. Through true Sankalpa, they attained Tatwa, the Reality; and through their Sankalpa, they reached their seat of Rudra-Jnâna.

THE STORY OF VETA'LA.—THE SPHYNX.

Summary—Having shown that the series of births which appear as so many illusory dreams will be of the nature of Brahman itself through the true (divine) vision, the author gives out this story, to furnish one more illustration.

"May you be in the partless Brahmic seat, having destroyed all the stainful Sankalpas to prevent even the dawn

of the (lower mind) and thus to be in the (Mouna) silence of Sushupti." So said Vashista when Sri Râma questioned him thus—What is meant by the (Mouna) silence of (Vâk) Speech, organs and (Kâśhta) body as well as that of Sushupti?

To which the Muni replied thus—There are two kinds of Munis, ordinary and Supreme; the former is called the (Kâśhta) bodily Tapaswin and the latter is called a Jivanmukta. Oh protector of the earth, the wise say that under the former head come those persons, who, developing a firm will through the process of Prânayâma, control their organs through the Hatayogic method. But those, who, having known the true nature of the universe, contemplate upon Atma within themselves, and are quiescent within though moving with the world in their actions are the pure Jivanmuktas. Therefore the true Mouna (silence) is that exalted state in which the mind of a Muni rests. The control of speech is Vâk-Mouna, the subjugation of the organs is Karana-Mouna; the cessation of one's physical actions is Kâshta-Mouna; these are the three kinds of silence, wherein the mind's functions are not paralysed. These three pertain to the first class of Tapaswins. But the wise say that Brahmic bliss without beginning or end and without the differentiated pains, whether enjoyed by one with direct cognition of such a bliss or not is Sushupti Mouna in Jivanmuktas. The expurgation from the mind of all doubts, after realising firmly the illusory character of this world with all its gunas is Sushupti Mouna. The settled conclusion that the universe is no other than the all-full, auspicious Jnâna is termed by the wise to be Sushupti Mouna. Equality of vision over all, and quiescence of mind with the idea that all which are Sat, Asat, or Sat-Asat are no other than the eternal Chidâkaś, is stated to be Sushupti Mouna.

In the case of Yogis, this Sushpti-Mouna, has got its two sub-divisions of Sânkhya and Yoga. Those who cognize everything to be Brahman itself, through extensive erudition, daily unfailing (Nishta) meditation and enquiry through the sacred books, are the Sânkhya-Yogis. Those who easily attain the supreme eternal seat through such means as the

control of Prâna &c., are called the Yoga Yogis. The eternal quiescent seat is the asylum of all. This self-same seat is the goal of destruction for both. Should both Prâna and mind caught in the trap of Vâsanas be annihilated, that alone is the Brahmic Seat.

Without enquiry, the mind appears to be real; but with enquiry, it will vanish into thin air. Can that death be real which one dreams of in his dreams, as occurring to himself? Firmness of practice in the stainless non-dual Principle, control of Prâna and the subjugation of the mind—these three are the paths to cognize the meaning of Moksha. Out of these three, should one of them be mastered quite, then the good effects of all the three will be obtained, as all the three are inseparably related to one another. If mind and Prâna cease to exist, then thoughts will not arise in any. Both these are one only like the flower and its (Vâsanas) odor or a sesamum seed and the oil in it. Prâna and mind stand to one another in the relationship of the supporter and the supported. If either of them is slain, then the other also will cease to exist. The destruction of both will confer, on all, Moksha. So long as the thoughts of one are not thoroughly destroyed through persistent practice, he should ever be concentrating his mind on one truth at a time. Through such an unintermittent practice, one pointedness will accrue to the mind and instantly all the hosts of thoughts will vanish.

Now listen, oh Râma, to the queries of the powerful Vetâla waking up in the Turya state, after its long dream of births and deaths. So saying, Vasishta continued thus—Sore pressed by hunger, a Vetâla living in the great Vindhya forest went to a foreign country for prey. It was ever in the habit of feasting itself upon the enormous meals of the wise. In spite of its suffering from the effects of gastric fire within, it would never make as its prey any human being without sufficient reasons. Will ever the great deviate from the path of rectitude? This Vetâla left its forest for the country to find out its prey of a human being, after discriminating between a spiritual minded being and his reverse. The ruler of that country was one night patrolling his kingdom, when Vetâla, observing him, thundered aloud to him in the following words—"Oh king, thou art now under my clut-

ches. Thou art going to lose thy life at the hands of myself who am like a terrible he-lion. Thou wilt presently fall a victim to my stomach."

The king said.—" If thou wilt approach me without true Jnâna, thy head will be splintered into pieces."

Vetâla replied—I never slay a person without good reasons. I deal with all in perfect justice. As thou, O king, art able to redress the grievances of all seekers unto thyself, I hope thou shalt be extending thy helping hand to me too. That which harrows me is the doubt I have in my mind. Mayest thou relieve me from my perplexities with the bounty of thy replies. (The questions are the following).—To which sun are all the mundane eggs like so many scattered units? Through what Vâyu does all the endless Akaśa *alias* Atom shine? What is that light which is clear and unchanging, even though dreams upon dreams arise in it? What is that Atom which, though penetrated within, preserves the same nature like a plaintain stalk which, when bored into, preserves the same form? What is that non-differentiated primal atom which expands itself into infinite small atoms of the mundane egg, Akaśa, the numberless egos, the resplendent sun, Meru and other objects? To what great mountain of the original formless atom, these universes resemble a stone?"

At these queries of Vetâla, the resplendent crowned king simply laughed. Listen, Râma, to the replies made by the king.

The king answered—" It is in the ever-dawning Jnâna-Sun, that all the universes shine. Compared to the rays of this sun, all the universes are so many atoms only. Through this much eulogised Sun's light the universes shine. It is the whirlwind of Brahman that reduces to dust, Kâla (Time) Akaśa, fluctuation, Jnâna and other existences, and makes them shine in their true state. The all-pervading Brahman shines in its own nature, impartite and with true quiescence, though dreams upon dreams arise in this prolonged dream of the universe. Like a plantain tree which, when probed into, yields layer after layer till at last there is the plantain stalk, so Brahman alone shines within the infinite series of universes after universes arising deeper and deeper in the recesses of space. It is the Brahman,

spoken of above, that, being subtle and above all intelligence is the supreme atom. As it is endless, it is the cause of Meru and other objects. The vast expanse of Meru, &c., will appear but as infinite small atoms, when compared to this. Being unreachable, this supreme Atom of Brahman being the Plenum is yet a great mountain. This Atma, though having diverse forms, is yet without forms and of the nature of the true Jnâna, being the substratum of all. To this unknowable Atma, all the universes are the Vijnâna essence or marrow. In the midst of that which is Vijnâna alone, the universe is."

Having heard these words of the king, Vetâla cognized his reality through his mind, and became of a quiescent mind through stainless enquiry. Then retiring to a solitary place, he entirely lost sight of all his hunger and remained in pure Samâdhi without any fluctuation of mind.

The Story of Bhageeratha.

Summary.—Having shown that all will be Brahman through Sushupti-Mouna, the author now proceeds to illustrate the fact that the same result can be achieved through the giving up of Sanga.

Oh Râma, be of an illuminated mind as clear as Akaśa through the non-fluctuating internal Atma, having drawn your mind away from objects and performing worldly things for duty's sake only. Making your mind be at peace without any desires or despondency, destroying your impure mind through your pure mind and being the non-fluctuating Mouni, non-dual, of the nature of quiescence alone and of an equal vision over all, you will be able to encompass all things, if you can conduct yourself like king Bhageeratha who was of a firm and pure mind unadulterated by ignorance and performed all duties that he came across.

Râma asked—" Oh Acharya through what power of mind, was king Bhageeratha able to enjoy supreme bliss and to bring down the divine Bhâgeerathi (Ganges) from on high ?"

Muni Vasishta acquainted with the four Vedas replied

thus—On this Earth, there lived a king by name Bhageeratha who had cognized the non-dual Principle. He was a just protector over earth. His hand was more liberal than Chintâmani (gem) itself. He was able through the introduction of the Ganges waters to revive to life his many sires who had been reduced to ashes* (through the mere glance of Kapila) in Pâtâla and thus transported them to Satya-Loka, free from the pains of hell. He brought all subjects under the one sway of his parasol white as the moon. Such a king began in his infancy to observe the ways of the world, teeming with pains. It is indeed passing strange that at such a tender age the subtle enquiry of spiritual things should dawn in his mind with great steadfastness. Therefore retiring into solitude, in order that he might give vent to his thoughts like a flower plant in its congenial soil, he cogitated in his mind upon the real nature of this universe composed of heterogeneous objects utterly disconnected with one another. There is nothing new (under the sun). All things pass away but to re-appear under another form. Days gone by return again ; nights recur again and again. The same gift and the same alms-giving again and again recur. So are repeatedly performed eating and other Karmas. Persons entangled in delusion perform the same things over and over without in the least being ashamed or tired of such acts. They will ever be immersed in actions which make them droop without conferring any good on them. That is true Karma (action), the performance of which will enable one to attain that stainless One, after which there is nothing more to be longed after ; but all other Karmas which tend to a conception of duality are nothing but poisonous diseases. Ajnânis will ever be repeating the same acts ; but not so the Jnânis. Bhageeratha whose mind was seized with the fear of worldly things after a proper understanding of their true nature, went in search of a Guru and having found one by name Trithula prostrated himself at his feet and addressed in him secret with a great trepidation of heart thus—"Oh Lord of Munis, is there any limit to the dire pains of mankind generated

* Rishi Kapila reduced through a mere glance of his eyes the 100 sons of Sâgara when they troubled him in reference to the horse let loose for Aswamedha sacrifice.

by dotage, death, delusion and other fears ? Please enlighten me clearly on this point."

Trithula said—"If thou cognizest well thy resplendent Jnânatma, all thy pains will at once vanish ; all the bondage of thy heart will be severed ; all doubts will be cleared up ; and all Karmas will be destroyed. Then thou wilt become the Chinmâtra (Absolute Consciousness) itself that should be known. This Paramâtma thou shalt hear about from me. This external and all-pervading One is neither capable of repletion or depletion. It is the true Jnâna, quiescent, immaculate, indestructible and without Gunas. Such is the One Principle." So said the Muni Trithula without the conception of duality.

Bhageeratha said—How can one be without any impediment of the nature of Jnâna stated by the Devas, without perceiving body and other objects which are different from one's Self and without associating with the base worldly actions ? Oh Acharya, please favour me with a reply.

Trithula said—The mind will attain Swarupa Nishta (the meditation of Reality) through its all-pervading intelligence. Then the supreme Jiva which has become all-forms will never after subject itself to the base re-births. The wise, having the acquisition of Moksha, do define Jnâna as associated with the characteristics of the giving up of the attractions towards wife, house, &c., indifference towards pleasures and pains and an equal eye over all, the conception of non-duality within though moving in body, love of solitude without associating with the hosts of mankind, a never-ceasing spiritual contemplation and an intuitive direct perception. Paths other than these will but breed pains arising from ignorance. The annihilation of the identification of "I" with this body forms the panacea for the cure of the disease of birth and death generating love and hatred. Then the Chaitanya will be directly perceived.

Here Bhageeratha interrupted the Muni thus—How is the idea of "I" to be removed from this body which has been serving long as its seat, like a tree on a rock ?

The supreme Acharya replied thus—Should the mind be firmly repressed from entering into objects of enjoyments and be made to rest in the state of the all-pervading Sat, then

Ahankâra will cease. If after the destruction of desires and all objects thou art in a non-fluctuating state, then the appearance of "I" will be no more and the non-dual state of Brahman will alone be. This is the Brahman declared by all Vedas. Having given up all conceptions of differences of caste, orders of life, &c., having assumed poverty without an iota of attraction towards the three kinds of desires (wife, progeny and wealth), having relinquished thy wealth in favor of thy enemies as well as thy Ahankâra and having given up thy avocations and living on the alms of thy enemies—if thus thou livest without any load on thy mind, thou mayest become Brahman, the Supreme of Supreme.

Having heard these words of the Muni, Bhageeratha of mountain-like shoulders was performing diverse actions with a view to control his mind. After the lapse of some time, he performed a noble Yajna called Agnishtoma; and all his justly accumulated wealth was spent, after the enquiry of the deserving and the non-deserving, amongst poor Brahmins of divine intents, relatives and others who came over there. In three days, he was left with nothing but a single cloth on Amidst the deafening cries of his subjects and all others, he abdicated his beloved country in favor of his enemy and being replete with all the good qualities of a Muni, wandered alone as such a personage. Fearlessly did he rove over old towns, hills and forests wherein the citizens had not known him through his face or name. In a short time, he dispelled all the desires in his heart. Then he merged into Atma through extreme quiescence of mind. Having ranged the whole earth, he one day entered the country he had abdicated previously in favour of his enemy, and having completely mastered all his organs, he went from door to door to beg alms at the gates of his former ministers and others. Persons, who recognized in him the former crowned king, began to shed tears at his approach. Even when he was paid respects and requested by his enemy of a king to resume the sceptre and protect his subjects, he would not give up his present avocation and long for even the smallest trifle. Thus to the infinite chagrin and disappointment of all, he went to foreign places. Filled with bliss through true quiescence of mind and without despondency of heart, he indulged in Atmic

vision within himself wherever he went along with his Guru, whether over mountains or forests or countries. Thus did the Acharya and his disciple become of full and equal minds; and supporting their bodies, as if in sport, were listless as to whether they had their bodies of clay or not. Then roving at pleasure and reflecting well upon the adoption of the course consistent with the universal law, they were indifferent to pleasures and pains or their intermediates and spurned as paltry baubles wealth, women and the 8 Siddhis, such as Anima, &c., and then left for a foreign country.

The king of that spacious country having died without any male progeny, the ministers therein deliberated upon the nomination of a successor, when the beggar Bhageeratha of graceful mien appeared upon the spot and was pitched upon as a fit successor to the late king. Being anointed a king, he wielded the sceptre over his realm, protected by innumerable hosts of armies. This news was wafted over to his former country from which the courtiers therein repaired to him and implored him thus—"The king, whom you installed in your stead, has expired. We are left without a ruler. So please accept the responsibilities of ruling over our kingdom too."

As it is not proper to spurn the wealth which comes to one of its own accord, he assented to their entreaties. So Bhageeratha of beautiful breast, began to rule over the whole earth. Maintaining a perfect silence (or control over senses), quiescence of mind and an equal vision over all, he was without desires or oscillations to extremes. So following the even path of rectitude in all affairs, he performed a faultless Tapas for many years to emancipate his grandsires, brought down on earth the divine river Ganges, and established it there without any decay of its sacredness.

The Story of Śikhidwaja.

Summary—In this story, it is sought to show that the path to the higher goal will be rendered smooth by an A'charya who is able to make his disciple progress through various means as well as by true renunciation, though many obstacles may intervene.

"Oh mayest thou merge thyself in thy all-peaceful Átma, like the King Śikhidwaja who annihilated that Great Bird called mind." So spoke Vasishta to Râma, whereupon the latter questioned him thus:—"Tell me, O Guru, who was this King Sikhidwaja, who was absorbed in the ecstatic enjoyment of all-embracing bliss? Be pleased to bestow on me thy blessing, so that Jnâna, which is the basis of every thing, may arise in me and wax to its fullest strength." Thereupon the Muni thus replied :—"This king who bore the name Śikhidwaja was born in the Dwapara Yuga after the seven Manus* who presided over the country like the sun had passed away. His justice knew no bounds, and he was moreover devoid of the bad qualities arising from desire. For he was replete with the goodness of charity and other virtues, and preserved that silence which avoids the discord born of words. He had cultivated mental and also bodily restraint and other powers of will, and especially delighted in doing good to others. The partner of his marriage was Chudâlai† born through Tapas in the womb of the Queen of the Sourâshtra country, who resembled the peacock in beauty, and could not in the space of the whole world find one to compare with her in her imperishable virtue. And these two lived together in perfect happiness with their two minds interblended performing all actions without the least difference of opinion, having mastered all the departments of knowledge. Delightfully indeed they passed their youth, as if but one breath of life pervaded in common their bodies. As the years glided sweetly by,

* The seventh Manu is Vaivasvata who is our present Manu.

† The present story, though intended to illustrate the idea of A'charya's grace and true renunciation, has itself an esoteric meaning underlying it. For instance, Chudâlai is composed of two roots meaning, resting on the head. Hence that which rests on the head, or the Pineal Gland, is Buddhi—the Atmic Ray. It is Chudâlai who though the wife of S'ikhidwaja yet initiates him into Jnâna. S'ikhidwaja means one having the peacock flag. Close students will understand from the color of the peacock that he typifies the higher Manas.

their ephemeral youth passed away like water from a broken pot, and middle age fell upon them, like flakes of snow on lotuses in the waters of a rivulet. Like water trickling from the palm of the hand, so their lives sped away, day by day. Then the desires, which had in youth expanded themselves more and more like a gourd plant that grows in the rainy season, ever winding itself round and round, began to lessen like waters in the time of autumn. All the pleasures that once arose in the body now darted from out it, like arrows from a bow. Just as a plantain tree grows useless after it has put forth its fruit-bunches, so they became indifferent to worldly actions after tasting of their fruit. In unison of heart they thus both began to contemplate:—Of a surety that is the most beneficial state from which the mind, when it once reaches it, never returns to another. But such a discriminative state is impossible in the case of those plunged in mundane existence. Therefore the most exalted Adhyâtmic-Jnânic knowledge alone is the sure panacea for the cure of the disease of re-birth.

Coming thus to the conclusion that re-birth cannot be avoided except through Átma-Jnâna alone, both betook themselves to such a life, with their minds absorbed in it and with true meditation. And for the attainment of their wish they ever associated with the wise and learned. Thus did they live long together, exulting over their store of accumulated knowledge and leading a practical life of spirituality in accordance with that knowledge. Then the Lady Chudâlai, of true discrimination, having heard and clearly understood the real signification of the Śâstras, taught by the wise for the attainment of the different stages leading to the realms of the higher spirituality, thus began to commune with herself:—

"While there exists Átma (as I clearly perceive it), to what do we apply the term 'I'? Whence is this delusion in the mind? To whom is it due? How and whence did it arise? How can we apply the term 'I' to the body visible to us? As the body is inert and ignorant, therefore the term 'I' cannot be applied to it. Again, can the term 'I' be applied to the ten organs which vitalise the body? No, since like a tile which is moved by a rod, the ten inert and separate sense-organs (Indryas) are moved by the flitting mind. Can the term 'I' be applied to the Manas which agitates, through

its power of Sankalpa, the organs? No, since even the Manas is inert, being goaded on to action by the certainty of Buddhi, like a stone flung from a sling. Nor is 'I' Buddhi,* as it is in turn galvanised by Ahankâra. Nor is it the baneful Ahankâra which galvanises Buddhi, as it (Ahankâra) is the inert seat of Jiva (the higher ego). Once more, can 'I' be applied to Jiva which moves Ahankâra? Being of the nature of actions and Prâna, it rests in the heart and there enjoys the bliss of Pratyagâtma. Hence Jiva is not 'I'; thus I have now learnt through this enquiry that what renders Jîva blissful is Átma, the true Jnâna. Such a Jnâna will never be bedimmed by objects, but will ever become clearer and clearer. My own Jiva exists only through Átmic reality, the eternal Jnâna. Verily the state of Jiva, which gets, ensnared by objects through Jnâna, may well be likened to that of water standing in a deep pool, or an odor wafted by the breeze. This Jnâna-power, ensnared by the perception of objects which are illusory and composed of Tamas, becomes besmeared and consequently inactive: hence is the present Jiva oblivious of its true state, like heat in a copious supply of water. Thus does the true Chit-Śakti, become the Jiva, and, having become unreal and Tamasic through longing after objects, cognises again its true state through Átma-Jnâna (by re-becoming that Jnâna).

This Átma-Jnâna is known only through one's self and not through another. I have now cognised Átma-Jnâna, which can be done only after endless æons of time. Through the non-cognition of the all-pervading nature of the Supreme Consciousness, there arose in us the six organs, but if that true Chit is thoroughly cognised, then Manas and the others are found to be quite illusory. The immeasurable Plenum of Jnâna alone truly *is*. This Jnâna is also called Maha. This self-light that is stainless, without suffering, inequality or egoism, goes also by the appellations of Parabrahm or Param, and shines everywhere at the same time, being eternal, all-pure and all-potent."

And thus it happened that through her divine intro-vision, the queen enjoyed daily the consciousness of the reality of

* In the Hindu Vedântic works, Buddhi, Manas, Ahankâra and Chitta are the four aspects of the lower mind. Buddhi should not be taken as the Átmic vehicle, as in Theosophical literature.

Átma, and remained steadfast in that condition. Also through the strict performance of her daily actions, without the least longing after their fruits, all her desires and the tendency of her mind towards objects entirely ceased nor was she troubled by the 'pairs of opposites', or desires, or hatred. Thus in the performance of actions without attachment to results, her mind ripened and became the receptacle of bliss. Then through the unceasing practices which developed in her, Átmic reality—that true realisation of certainty which is beyond all compare and cannot be estimated by any except one's self—became to her direct cognition, and she shone with a radiant spiritual light* and became like a soft tendril bearing flowers.

Now it came to pass that King Śikhidwaja, noticing with pleasure the glorious effulgence that shone more and more round the form of his wife, and marvelling to see a glory which surpassed any he had seen before, gave utterance to the following words :—

'How is it, O beloved one, that you now appear radiant with so much beauty, as if your youth had returned to you, as if you had become as it were the prototype of beauty, had quaffed divine nectar and attained the Brahmic seat of eternal, heavenly bliss? How happens it that your mind is now blessed with tranquillity, devoid of the desire of enjoyment and free from instability? By what chance do you possess this perfect beauty of both mind and body? By your purity, I desire you to answer me.'

To this Chudâlai vouchsafed the following reply :—

"Having abandoned this universe, which is both rupa and arupa, I attained that mighty and incomparable One which survives the destruction of all things in the universe; hence the radiant Tejas in my body. I have cognised that which is the substratum of all, being the atom of atoms and the homogeneous whole without creation or destruction; thus arises this radiant Tejas in my form. Though I do not enjoy objects of the senses, yet do I derive happiness therefrom without the pains attendant upon such enjoyment, and therefore love and hatred have

* This corroborates the fact that when one becomes a Brahmagnani, a Tejas or spiritual glory arises in him.

taken farewell of me. I exult through the divine vision (taught of in books) in the company of Jnâna, the mistress of the household, who has love and hatred as hand-maidens performing mental duties. Hence do I glory in the possession of contentment and bodily beauty. In no way affected by the objects which I perceive by my eyes and through my mind, I realise within myself that Consciousness (Chaitanya) which has not the characteristics of the universe but is uncreate. Thus arises my beauty."

At these words of Chudalâi, her husband the king, without even trying to probe deeper into her heart, simply smiled at her with a look of derision and addressed her thus:—'O damsel with waist like a slender plant, thou hast uttered words which but ill-suit thee. Thou speakest as one who has lost his mental balance. How is it possible for thee, who revellest in the luxuries of regal wealth, to cognise Atma? Even the greatest of men, who, after giving up this paltry universe, have attained that exalted all-pervading principle, have done so only after disconnecting themselves from this visible universe. How is it, O Lady, that thou can'st aspire after that which can be directly cognised by the wise only? Thou can'st be said to enjoy it only as those unfortunate persons do, who not being able to attain that state, profess to have sensed it intuitionally within, and then turn away in sheer disgust. Therefore tell me what thou meanest? How can persons like thee of the above class be able to realise the fact that they see Atma within. Thou art but a fragile creature, without intelligence, unstable, liable to be tossed to and fro by emotion.' So saying, he laughed aloud and departed. At this Chudâlai only pitied the ignorance of the king, and became calm with the consciousness of the Atma-Jnâna within, thinking that the king had not appreciated her words through his conception of the duality of the visible universe and his lack of enjoyment of true bliss.

Yet this couple continued to live together harmoniously and happily as before. Preserving as she did a perfect equilibrium of mind, the wife had complete mastery over her desires. But there arose in her, through her own volition, a desire to be a "walker of the skies" (in order to convince her husband of her real powers and so lead him into the spiritual path).

For this purpose she freed herself from all pains arising from enjoyment and seated herself in a solitary spot, in a pleasant posture, in order to obtain enlightenment.

At this point Râma asked Vasishta to enlighten him as to the path by which such psychic powers as walking in the Akaśa, &c., might be developed after a long and difficult course of practice. Vasishta replied thus :—" Albeit thou hast in the midst of the story of Sikhidwaja asked for some light to be thrown on the practice of Yoga, yet I shall vouchsafe a reply to thee. O king, hearken to the means which having enabled one to control Prâna, will yield him a rich return. The first and fundamental essential is that one should divest himself of all affinities for objects, except those which adhere to the mind in the furtherance of those actions upon which it is bent. Next follow proper diet, easy posture, purity of mind and body, knowledge of the true meaning of the many treatises on Yoga and unintermittent practice accordingly, with the help of a wise Guru. He should completely divest himself of all anger and greed as well of attachment to enjoyments and should be free from all love or hatred for others. If he should only study practically the nature of the Prânas and then master them, their nature will, like subjects, enable him tó rule the universe, to attain Moksha like and develope Siddhis. There is among the one hundred Nadis one incomparable, called Ántraveshtini It is spherical, like a vortex, or the circular sounding-board of the vina. This will be found to pervade all places and all bodies from those of Brahma down to Jiva (the Ego). Like the coiling body of a serpent when it sleeps, shivering with cold, this ever-immoveable Nadi coils itself up and rests firmly through Prâna-Vâyu. Like a plantain flower it is exceedingly delicate within. In this Nadi, it is said, there is a pure and resplendant Śakti (power) called Kundalini which will enable men to have mastery over the tremendous powers of nature. This Śakti will ever be hissing like an angry female serpent. It will ever rear its head aloft. It is the cause of the fluctuation which takes place in the mind. All the other Nadis are connected with this Kundalini Śakti. This Śakti becomes purified only by the immaculate rays of Jnâna. It is transformed into the Jnâna rays through meditation ;

becomes Jnâna through Jnâna ; a Jiva through the tendencies of a Jiva ; Manas through Manasa (contemplation); the manifold Sankalpa through Sankalpa ; Buddhi through certain knowledge and Ahankâra through egoism. Thus this Śakti rejoices in the name of Puriashtaka. Kundalini Śakti passing as Jiva associates itself with the body which derives great benefit therefrom. Being of the nature of Prâna and Apâna, it goes up and down. As it is without fixity it becomes of the nature of all and may take an upward course or a downward one. And it is this Śakti which, though it becomes without any hindrance, the Jiva, produces death in the body through the Prânavâyus. Should the upward and downward actions of this Kundalini Śakti be arrested through the control of Prâna and this Prâna be made to rest in the heart, then diseases will not affect permanently those having such control."

At these words of Vasishta, Râma interposed and said :—" Please enlighten me as to the origin and destruction of mental disease as well as those arising therefrom." In answer to this Vasishta thus continued :—" The pains that afflict the body are called the secondary diseases, whilst the Vâsanas that affect the mind are termed mental (or primary) diseases. We have reached our present state through the absence of the transcendental Jnâna, the want of mastery over our organs and the perpetual growth of desires and egoism in the mind. And our delusion becomes intensified in us by forgetfulness of the degradation of our state through such causes. With the concretion of such delusion, the mental disease also setting in congeals in us like the plenteous snows of winter. Then when the intense desires of a person begin to manifest themselves externally and the Ajnâna in him preponderates, he performs fearful karmas and these in their turn breed bodily diseases. Again, the body is further subject to diseases through such actions as the eating of unwholesome food, living in unhealthy countries, and doing things at unseasonable hours, injuries inflicted, association with the wicked, longing after improper things, evil desires, bad thoughts, the distention and contraction of the orifices of the Nâdis in the joints, &c., and the interrupted flow of the beneficial Prânas throughout the body—these cause the body

to shrink away. Then these blossom in the form of diseases in the body, waxing and waning like the floods in a river during the long seasons of autumn and winter. The body attracts to itself effects according to the nature of its countless affinities good or bad, whether in previous births or in the present one. Thus do we see that diseases, primary and secondary arise through the five-fold Bhutas (elements).

Now listen, O Râma, as to the manner in which the two forms of disease, primary and secondary, perish in two ways. The wise say that primary disease has two sub-divisions into Sâmânya (ordinary) and Sâra (essential). The former includes the diseases incidental to the body, while the latter the re-birth men are subject to. If the diseases which afflict this body return to their primal source, then they are destroyed. Their primary causes being (bad) thoughts, if these thoughts are destroyed, all bodily diseases will vanish. But the disease of re-birth, coming under the head of Sâra, will never perish except through Atma-Jnâna. Is it possible to suppose that the misconception of a serpent in a rope will be removed except through the discovery of the real rope ? But those grievous diseases of the body, which do not arise through the original cause, can be extirpated by mantras, medicine and the many means proposed by men well-versed in medical lore —I need not expatiate upon this subject any further here."

Here Râma asked Vasishta how mental diseases arise and how they are destroyed. Vasishta thus proceeded :—"When the fixed Manas is agitated, then this body also follows in its wake. And when the body is agitated, then there is no proper perception on things that are in one's way and Prâna flies from its even path into a bad road : then it will stagger from its proper road like an animal hit by, and reeling under the wound of, an arrow. Through such an agitation Prâna instead of pervading the whole body, steadily and equally, will vibrate everywhere at an unequal rate. Thereby the Nadis will not maintain a steady position (like electric wires, but will quiver). Then to the body which is the receptacle of food digested partially or completely, the Nadis are simply death, through the fluctuation of the Prânas. The food which settles itself down in this body amidst such a commotion is transformed into incurable diseases. Thus

through the primary cause (of the mind) is the disease of the body generated. If this primary cause be annihilated at its root then all diseases will be destroyed. Now hear the path by which diseases may be removed by the uttering of mantras. Like base gold, which when placed in the crucible is transmuted through alchemical processes into pure gold, the mind is unfailingly rendered pure through true, virtuous and pure actions and through dependence upon the wise. In the mind purified thus there will thrill unalloyed bliss. Is not the whole world exhilarated with joy when the soft and delicious moon begins to shed its silvery light on it? If the mind becomes purified with true Satwaguna, then Prâna-Vâyu will begin to circulate freely throughout the body, the food taken in will be digested properly and hence no diseases will arise. I have thus described to you the path through which can be destroyed the two kinds of diseases."

"Now hearken to what is taught regarding the path of Yoga, which enables one to master Kundalini Śakti. To the Jiva rejoicing in the name of Puriashtaka, Kundalini is like a flower, the seat of the Vâsanas. If, through the practice of Puraka (inspiration), the aforesaid Kundalini Śakti is replenished and caused to shine with a resplendent light, then the body acquires the stability of Mahâ Meru, and becomes strong. Then, if the Intelligence pervading this body which is filled with Prâna through inspiration takes an upward course, it will make that body become a 'walker of the skies.' With the agility of a serpent, Kundalini Śakti will rise up erect like a plantain-stalk. Having drawn into itself (from on high) all the Nadis that bind up the body like strings, it will cause them to inflate from below, as does a bladder although immersed in water. Thus, through intense practice of Yoga, the Yogis rise up into the air, and roam therein, (though connected with the body), as a fish that pecks at, and is caught by the bait upon the rod of an angler.

If this Kundalini Śakti gets into Sushumna, going up the Brahmarandhra, and having reached a distance of twelve digits (from the nose), stays there for two Muhurtas (48 minutes) after performing Rechaka (expiration), by which the actions of all Nadis are arrested; then the person is able to see all 'walkers of the skies.' Then, through the Divine

Vision, hosts of Siddhas, able to confer such powers as Anima, &c., will truly appear before him, as things do in the dream state. If the immoveable Prâna is rendered steady for a long time, flowing to a distance of 12 digits from the face through the practice of Rechaka, then entry into other bodies can be effected."

Here Râma asked Vasishta as to how such persons are able to make themselves atomic or all-pervading in the Akaśa or to render their bodies light or heavy. And when thus asked by Râma, the Muni continued ;—" There is that One Principle which is non-dual, Absolute Consciousness, perfect equality, purity, quiescence, that has no sort of relationship to the things of the universe, the most subtile of all subtile things, which neither is this universe, nor is associated with it. Through its own Sankalpa, it differentiates (into many units). Then it goes by the name of Jiva, on account of the many surrounding things which agitate it. This fluctuating Jiva, subject to the delusions of Sankalpa, regards this illusory body as real, as ghosts are regarded by ignorant lads. The world will judge of this Jiva by the opinions of the majority of enlightened men in every age, who discern with trained minds. It is only by the exercise of a determined will that persons, although ignorant, can transform poison into nectar, and the reverse, thus entirely changing the nature of things. By contemplating the body, it becomes gross ; and thus also the visible body, through the conception of its unreal nature, again becomes a subtile one. All psychic powers, such as Anima, and others acquired through meditation, are awakened by this course (of Will-Thought) alone. This will be self-evident only to those who have mastered the Siddhis of Yoga through self-illumination."

" Having by these means developed the powers of Anima, &c., Chudâlai instantaneously moved and disported herself in all the universe, encircled by the ocean full of jewels, simply for the purpose of bringing home conviction to her husband's mind. This lady who was not, at any time, a celibate, tried by all available arts to give her husband some idea of the bliss-giving Jnâna ; but he was unable to benefit himself thereby, nor even for a moment to gain repose in that pure Jnâna. Like a child entirely ignorant of what education means, he

was quite oblivious to all the noble qualities of that grand Yogini Chudàlai. As he did not rest peacefully in the Átmic Jnâna within himself, she never initiated him into the real secrets of Jnâna. Would any one be so foolish as to communicate to Sudras (who have no longing for knowledge) the real secrets of Yajna (sacrifice)?"

At these words of Vasishta, Râma questioned him thus:—"How can others obtain Jnâna, O Acharya, when even King Śikhidwaja failed to do so, notwithstanding the repeated inculcations of it by Chudâlai of great Siddhis? What is therefore the right way of obtaining the true end?" To which Vasishta thus replied:—"It is faith in the words of the Guru that paves the way for Brahma-upadesa (initiation into Brahman). The pure and unalloyed intelligence of the disciple is alone the means of attaining to the rare Átma-Jnâna." Here again Râma asked the Muni why an Acharya's words should be necessary for the development of Átma-Jnâna, if the disciple's pure intelligence is alone the means of it? At which Vasishta continued thus:—"In a certain forest in the Vindhya Mountains, there lived a hunter, who was a man of great pedigree. One day, having lost a cowrie-shell whilst travelling along a grassy road in the forest, he went in quest of it, filled with grief. Having vainly searched for it three days, he came at last in contact with a gem radiant with the lustre of the full-moon. But the hunter passed by the gem—a gem so invaluable as to purchase even the seven worlds—in his anxiety to find the lost cowrie. Similarly, Jnâna will come to a man in due season through the initiation of a Guru. When the mind is concentrated on one thing, there will arise in it, through the action of the Guru, another kind of knowledge, not anticipated. Though the initiation by an Acharya will not of itself enable a person to obtain Jnâna, it will be the means of developing Jnâna in him, as the lost cowrie was the cause of the hunter finding the gem."

With this, Vasishta returned to the story of Śikhidwaja. "Being without Átma-Jnâna, the King began to reel under illusion and gave way to grief, regarding the enormous wealth he had so easily acquired as destructive as a great forest-fire. He therefore gave various rare gifts, underwent many religious observances, and bathed in the holy water; but yet he

was not free from the load of grief in his mind. Sorely afflicted at heart, he drew to him his wife Chudâlai, and poured forth his heart to her thus :—'I have now abandoned all love of sovereignty and wealth, and I desire to enter the forest life. Neither pleasure nor pain, danger nor wealth, will there haunt those who live noble lives. Let me no longer associate with the delusions of this earth. A forest life is, in all respects, preferable to the regal one, wherein the longing after life and property do not die. Even the cool moon or the God Brahmâ, or Indra, the Lord of the Devas rolling in great wealth, cannot enjoy that bliss which comes to a self-centred mind free from desires. Therefore, do not blame me for leaving you thus, and going to the forest Married women, O well-beloved ! will not oppose the desires of their husbands.' To this Chudâlai replied : 'Flowers begin to blossom in the spring season, while autumn sees them yielding fruit. Thus do our Karmas begin to fructify in their due time. If the body should begin to droop with old age, when bodily desires subside, then is the forest a fitting abode. But, at this period of your life, it is not meet that you should retire ; wherefore it behoves you not to go now.' To this the King made answer ;—'Do not impede me in my plans. I will go to the forest for solitude ; but as thou art young, it is not proper that you should accompany me. Thou shalt reign over the earth unfailingly in my stead. When a husband goes from home, it is the wife's duty to protect those around him, and not to languish at his absence.' Thus saying he retired to his bath. The day beng over, he performed his Sandhyâvandhana* rites, and, having quietly slept by his wife upon the floor, he stole out in the dead of night, unperceived by her. Having given out to the people outside that he was going on a city patrol, he desired them to stay where they were, and departed from the town. Then, bidding adieu to his great, but enslaving possessions, he entered into the forest, crossing, in the course of twelve days, many rivers and hills. At last he reached the inaccessible forest on the slopes of the Mandara Hills, and took up his abode there, in a spot surrounded by tanks replete with

* The daily prayers wherein the Gâyatri and other Mantras are recited every morning, noon and evening.

lotuses, and by delicious flowers. There he erected a parnaśâla (raised shed), and furnished himself with a bamboo-rod, a rosary for recitation of Mantras, a cloth, vessels to hold fruits, &c., and deer skins. Then, in order to perform Tapas, in the first Yâma (three hours), he performed the Sandhyâvandhana rites; in the second, he gathered flowers; in the third he performed worship to Devas; and in the fourth he fed upon fruits fit for food. All night through he was engaged in the chanting of Mantras. Thus did the King perform Tapas.

Chudâlai who was sleeping in the palace, awoke; and not finding her lord who had lain by her, was greatly afflicted; and then she melted with compassion at the condition of the King, who she inferred must have abandoned all his wealth and gone to the forest. Then she resolved to find out the whereabouts of her husband, for the husband is a wife's only goal. She sprang forth (in her double), and passing through the window, went up into the sky, journeying through the air with so bright a face that the Siddhas in the skies exclaimed, "Lo! another moon has arisen here!" Then seeing her husband travelling in the forest with a bright scimitar in his hand, she meditated as to what course she should pursue in regard to him. Having done so, this sweet-tongued one came to the following conclusion:—"It is right that I should see him only after his desires and hatred have ceased." With that she returned to her palace.

This divine lady gave out to her subjects that her husband had gone to a certain place on matters of a private nature. So she wielded the sceptre alone for eighteen years with true regal justice and an equal eye to all, thus passing her time in her palatial mansion; while at the same time the King eked out his life of suffering in the forest.

Finding that the time was ripe for her to see her husband, she went forth one night and walked the skies. Having mounted on the shoulders of Vâyu (air), invisible to all, she alighted on the Mandara Hills, and saw there a decrepit and melancholy body, which, at first, she did not know for her husband; but having, by her powers of great Yoga, discovered it to be none other than he, she yielded to her grief and gave vent to these words:—'Lo! dire is Ajnâna! Through

it the King is groaning in pain. I have undoubtedly the power to confer Atma-Jnâna on him at this instant; yet, lest he should spurn me if I, his young wife, should appear in my present form, I will assume another form suitable to accomplish my end. Moreover, the King is in a state of mind which permits of his Ajnâna (ignorance) being dissipated. At a single word from me, Jnâna will reflect itself in his now ripened mind.'

Therefore, availing herself of this most opportune hour, she changed her bodily form by her incomparable Dhyâna, and descended from the Akaśa before her husband under the form of the son of a great Brahmin. The King at once arose, and paid him all due respect. This young Brahmin had a beauteous form, and, upon his breast, was a garland of pearls; he wore a white cloth and a sacred thread; and stood in the air at some distance from the ground. The King showed the newly-arrived guest to a seat beside him. The young Brahmin returned the salutations of this royal Rishi of true Tapas, and took a seat by his side; when the King, with a full heart, thus spoke :—'It is only now with your advent, son of a Deva, that I have reaped the fruits of Atma.' So saying, he showered on the young Brahmin more devotions, regarding him as his holy tutelary god. The Brahmin, advocating the King, said :—'Who in the world has the graceful qualities and modesty which you evince? May you live long! Did you, with a steadfast mind and with all worldly delusions extinct in you, perform Tapas only for the sake of obtaining salvation? Your abode in this forest, after abandoning the state of a King like unto Indra, may well be likened to Tapas performed on the point of a sword!' At these words of the Brahmin, the King said :—'Being a god, thou hast well understood my condition. This thy knowledge surprizes me; whose son art thou, and what is thy name? What occasion has brought thee here? Be pleased to tell me all this.' To this the Brahmin, consenting to answer him fully, thus began :—'There was a Brahmin of the name of Nârada, like unto the true Jnâna-light, and he sat in a delightful spot on the banks of the Ganges of holy waters, absorbed in Nishta (meditation). In the transition stage from that highest Samâdhi down to the normal state, a sportive

sound fell upon his ears, and he directed his gaze in the direction whence it came. There he saw some Deva-girls, like unto Arambha and Tilothama*, of matchless beauty. Seeing them thus alone, and not ashamed of their nudity, his Prâna began to fluctuate, and he experienced the effects of sensual desire in himself.' When the Brahmin had said this, the King remarked :—' I have attained perfect equilibrium of mind through the sweet nectar of your words. It is difficult for me to follow their meaning as they are mystical like those pertaining to Paramârta (the reality of the Higher Self). Therefore please inform me plainly of your origin.' To which Chudâlai, the Brahmin's son, continued to reply :—' Then, having fastened the must-elephant of the ever-fluctuating mind to the great pillar of true discrimination with the strong rope of love by the aid of the goad of true intelligence, the Muni Nârada (caused that to be done, which produced the embryo). Then the embryo began to grow like the luxuriant moon in the Milky Ocean. Having been endowed by Nârada with a never-failing wealth of knowledge and other gifts, I, who issued out of the Pot, as the son of Nârada, was taken over to the presence of Brahma, who, as in duty bound to me, his own grandson, paved my way to the attainment of the goal of Brahma-Jnâna. Immediately my grandfather called me by the title of Kumbha-Muni, as I was born in a Kumbha† (pot). The noble Saraswati is my mother; Gâyatri ‡ my junior mother. I was always engaged in sporting with my friends, the four stainless Vedas.' At these words of Kumbha-Muni, the King said that he had reaped great benefit from the Muni's present visit to him, and felt assured that all he said was true. Kumbha-Muni said that he had truly related his own life, and desired the King to inform him of his identity and origin. The King made reply :—' Being afraid of the worries of existence, I sought freedom from actions in this

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* These are the female powers in Swarloka.

† This probably refers to the advent of all egos which are so only through their limitation, just as things are deposited in a limited receptacle as that of a pot. Hence, Chudâlai does not make a false report of herself, as in describing the origin of all egoes she describes that of herself too. Kumbha-Muni is the name of Agastya Rishi.

‡ Gâyatri, Sâvitri, and Saraswati, are said to be the wives of Rudra, Vishnu and Brahma; hence the negative aspects of the trinity of nature.

forest. I go by the name of Śikhidwaja, and am here, after having relinquished my regal duties. My mind stands aghast at this ever-recurring cycle of re-births. Though I made Tapas here after obtaining all things necessary for that purpose, I have but enhanced beyond description my pains in the endeavour to do away with them. Oh incomparable Muni, milk has indeed been converted into poison !'

Then Kumbha-Muni, addressing the King, replied :— 'There will be true bliss only when the Jnâna instilled into a disciple by the Ácharya (Guru) truly fructifies in him. Are not all acts of Tapas simply diversions to while away the time ? Oh King, to those without Jnâna, Karma is alone their security. Virtuous actions serve, but to remove the impure Vâsanas. Therefore, Karmas are useful only in so far as they confer upon us heavenly and other pleasures. If the impure Vâsanas are destroyed, then the effects of all Karmas cease alike, as the effects of one season cease when another sets in. Like reeds which never produce fruit, Karmas freed from the varying Vâsanas never fructify. If, through the sure conviction that all is Brahma, Ajnâna is destroyed, impure Vâsanas will never arise. Who is so foolish as to suppose there is water in a mirage ? If the Vâsanas alone are destroyed, then birth, old age or death, will not affect one, and he will reach the immaculate Brahmic seat. All minds associated with Vâsanas are but differentiated Ajnâna itself ; but a mind without them is the unborn Atma-Jnâna itself. If through the immaculate Jnâna, the Jiva (ego) cognizes Brahman, then all births cease. Since even Brahma and the other Great Ones have said that Jnâna alone is the most excellent of all things, how is it that you do not long after it ? How is it that you do not question yourself as to who you are, whence came the Universe, and into what it will be absorbed ? Why do you repine at your lot like the ignorant ? Why is it, that after having prostrated yourself at the feet of a great Guru, you do not try to understand from him the nature of bondage and Moksha ? If, approaching those persons who look equally upon all things through their abundant Jnâna you are ceaselessly engaged in the noble pursuits of enquiry, then you will surely gain that subtile Jnâna which leads to emancipation !'

"At these words of Kumbha-Muni, the king shed tears of joy and said :—'Oh Ácharya, I, poor soul, have learnt all this (the attainment of bliss through Atma-Jnâna) by thy grace. I am here in this solitary forest, having left the company of great men through Ajnâna. I have this moment been released from the pains of existence. Since thou deigned to be present with me in this forest, and hast deemed it thy duty to point out the path to me, thou alone art my Ácharya, my parent and my friend. Therefore, do I prostrate myself before thee as thy steadfast disciple. Be thou graciously pleased to accept me as thy Chela. Be pleased, O thou equal unto Brahma, to enlighten me upon that One Principle which thou hast cognized as the most bounteous, the One which, if known by a person, relieves him from all pains, and confers the blissful Sat."

To which Kumbha-Muni replied :—'I can enlighten you, only if you will concentrate your mind, which now runs quickly from one object to another, with singleness of purpose. Otherwise the Guru's words, taken lightly and not conceived and meditated upon, would be of no avail even though heard. How can the eyes perceive objects in the darkness ?' Here the king affirmed that he would receive the words with implicit faith, as the teachings of the Vedas, and would meditate upon them truly through the Muni's grace. On hearing these words, the lovely Muni continued :—'I have to demand as a first condition that you, O valiant king, will hear my words without interruption, and, in the full belief that they will conduce to your welfare, as in the attitude of an ignorant child that hears the words of its father who is solicitous of its well-being.' Therefore, in order to instruct the King, the Muni thus continued :—'O king, please hearken to a story I shall relate to you, and I will afterwards reveal to you its hidden meaning.

In ancient times, there lived a great man, well-versed in all departments of knowledge, and possessed of great wealth ; but, alas ! without Atma Jnânam. This person pursued the search for Chinthâmani, (a gem supposed to yield anything thought of), with much effort. Through the performance of rare Tapas, he came into possession of it after a good deal of trouble ; for what cannot a man attain to if he takes the

necessary trouble? Now, when the gem appeared to him, shining with the lustre of the moon, he, without bringing it under his grasp, thus soliloquized : 'I fear this is not Chinthâmani, but only some paltry stone. Can it be otherwise attained than by long and tedious search and when a man's life is nearly spent and his body debilitated by the search? Sinful persons like myself will never attain it, though they subject themselves to all kinds of hardship. The virtuous—and some of them only—will come by it. Shall individuals acquire things readily by mere repining, and without regard to their respective Karmas? I am but a man; my Tapas is very significant, and my powers small. In short, I am poor in all respects. Therefore can it be possible for poor me to behold the rare Chinthâmani before me? I will proceed to make further search for it.' And thus saying, he let slip the golden opportunity, and the real Chinthâmani vanished from his sight. Shall good ever accrue to the ignorant? Thus did he again go in search of the gem, with great pains. After thus wandering in a perturbed state for some days, some Siddhas (persons possessed of psychic powers), intending to befool him, screened themselves from his view, and let drop in his path a broken piece of earthen bracelet, which he no sooner saw than he picked it up. Then, this deluded man, mistaking it for the true Chinthâmani, began to exult in its discovery and to marvel over it. Being in possession of this burnt gem, he renounced all his wealth, fully believing that the gem would fetch him anything he wanted, and that his present possessions were superfluous. Therefore, he gave up his country and retired to the forest, believing that happiness could only be obtained there apart from the men of depraved tendencies in his own land. Thus did this man, who had anticipated the enjoyment of real bliss through this stone, subject himself to all kinds of hardships, and degrade himself to the lowest level.

Hear from me another story which will be of great help to you in the improvement of your knowledge. In the heart of this ancient forest, there lived an elephant, the hugest and loftiest of his kind. Certain Mahouts of the forest associated with, and entrapped, this elephant whose tusks were exceedingly long, sharp and strong, and fettered it with strong iron chains. Becoming infuriated with its painful fetters, it

shook itself free by the aid of powerful tusks in two Muhurtas (48 minutes). The Mahout, in the howdah above, seeing this, became giddy, and fell to the ground. The tusker, finding him upon the ground, passed by without hurting him. But the driver, picking himself up with unappeased passion, went again in quest of the elephant, which he found in the midst of the forest. There he dug a trench, covering it up with dry leaves and grass. The elephant, after roaming through the forest, came at length to the place where the trench was, and fell into it. Instantly the Mahout made it fast. Thus again was the elephant subjected to torture. Had this creature, which was like unto the great (king), Bali, when guarding his own mansion, dashed out the brains of its enemy at the time when the Mahout lay prostrate before it, it would not again have fallen into the trap, nor have been thus again agitated. Likewise, those who make no enquiry concerning the good and evil of the future, will come to grief.'

When Kumbha-Muni had related this story, Śikhidwaja asked him to give the reason why he had narrated the incidents concerning Chinthâmani and the elephant; to which Kumbha-Muni, of steady mind, thus replied :—' By that person, who, though acquainted with all the Sâstras, yet without the beneficent Tatwajnâna went in search of Chinthâmani, I meant only yourself. For, although well-versed in all book-learning, you have not yet developed an undisturbed equilibrium of mind. What I intended by the story of Chinthâmani is this :—In order to attain true renunciation devoid of all pain and hypocrisy, you have forsaken your regal office, your wife, and other relatives, wherein there was the true Chinthâmani, and have betaken yourself to this forest. While the true renunciation was developing itself little by little in you although in the world, your mind was led astray by undue zeal to a wrong conception of renunciation, and was enveloped by that delusion as by a dark cloud which obscures the sky.

This renunciation of yours is not the true one, generating real happiness, which you lost track of, because you thought that this one of yours, if persisted in sufficiently long, would, at length, give rise to the true one. Having lost the gem of true renunciation, which is in the proper path of life, you have

been misled by the false idea of the burnt stone of Tapas through your faulty vision, and have, therefore, been greatly afflicted. The wise say that those who reject the happiness accessible to them in their daily lives, and allow their minds to search after imaginary and strange things without limit, are only self-destructive and of corrupt thought. Through the idea of Tapas as the means of bliss, your mind in no wise acquired that peace it desired, even when the graced and priceless Chinthâmani was before you ; nor was there any advantage in the discovery of the bit of earthen bracelet.

Now hear about the elephant. The epithet "elephant," I applied to yourself. The two long tusks are Vairâggya (indifference to pleasure and pain), and Vivêka (discrimination). Your Ajnâna is the driver who sits aloft upon the elephant and goads it on. Your Ajnâna afflicts you in many ways. You are now palpitating with the pains inflicted by Ajnâna, like the elephant bound by the Mahout and led by him. The iron chains and fetters are the bonds forged by desires, and you have been bound by them. Know that these desires are stronger and more durable than iron itself. Iron chains wear out in a length of time, but the desires which prevail grow more and more. The breaking loose of the elephant from its strong bonds stands for your late relinquishment of all desires and going into the forest. The fall of the driver from the howdah represents the destruction of your Ajnâna through your Vairâggya. If once we free ourselves from desires, shall Ajnâna and the necessity for re-births exist ?

Should the delusion of wealth be abandoned through sheer asceticism, Ajnâna will only be hovering about like a ghost in a tree when it is being felled. But if the delusion of wealth be destroyed through the action of Vivêka, then Ajnâna will take its flight like a ghost from a tree already felled. With the relinquishment of Ajnâna, all its retinue will bid adieu. As soon as you reached this forest, all your Ajnâna was levelled to the ground like nests of birds in a felled tree. But you did not chop off the Ajnâna with the sharp sword by uninterrupted renunciation of all. Inasmuch as you did not do so, you again began to groan under the pains arising therefrom. Now the excavation of the trench by the elephant-driver refers to the generation of pains in you through

the growth of Ajnâna. Again, the leaves and dry grass spread upon the pit-fall, refer to your actions during your very painful Tapas. Thus are you suffering from the restraint of your Tapas like the powerful Bali with a fateful sword, but imprisoned in the lower regions of Pâtâla. Why do you grieve and not listen to the words of the delicate Chudâlai of infallible utterances? Why have you rejected the true renunciation of all?

To this the King replied as follows :—'I have given up my kingdom, my palace, my wealth, and even my dear wife. Do not all these actions constitute a perfect renunciation? What more would you have me renounce?'

Kumbha-Muni replied :—'Though you have given up your kingdom and the rest, that will not constitute the true renunciation. You have yet desires in all objects. It is only by entire rejection of them that you can hope to attain the Brahmic bliss of the wise.' Then the King said :—'If you are pleased to say that the giving up of the many worldly things does not amount to renunciation, and that I have yet desires in me, then what I have left is this forest alone. Therefore do I now renounce my longing for the forest full of hills and trees. Hence I suppose I have made the true renunciation.' Kumbha-Muni then said :—'Even the abandoning of this hilly and luxuriant forest does not effect the true renunciation. You have yet the painful desires in themselves. Only when they depart from you, can you obtain and enjoy the Supreme happiness.' To which the king replied that, if this was not enough, he would lay aside his cloth, Rudrâksha (garland), deer-skin, earthen vessels, and wooden-bowl. So saying, he consigned them all to the fire, and rejoiced in his entirely new appearance. Then turning to Kumbha-Muni of eternal Jnâna with the comment that he had now stripped himself of all desires, the king said :—'It is through your divine self alone that I have acquired right understanding, liberated myself from all pains, and freed myself from contamination. Through my Sankalpa I have given up all these things entirely. The innumerable things of this world lead only to bondage which conduces to re-birth. The enlightened mind receives a degree of bliss commensurate with the loss of desire for objects. I have ob-

tained bliss only through successive victories over my desires. I am free from the bondage of delusion. I have now attained through your grace the perfect renunciation, and am divested of everything. What else remains to be done, O Muni?'

Kumbha-Muni replied :—'Alas! you have not renounced anything. All your delusive renunciations are in vain.' On this the King reflected and said :—'There is left with me only this body composed of white bones and flesh, in which the serpents of the five sense-organs hiss. I shall instantly dispose of it without care. You shall soon see.' So saying, he ascended to the summit of a high cliff, and was about to cast himself down, when the supreme Kumbha-Muni arrested him with these words :—'What is this folly that you are about to do? How, O ignorant man, did this body of yours hinder your progress? How will death in any way help you? Though you should fall down and destroy this body, like a bull that is angry with a tender calf, yet you will not complete the true abnegation. But if you, O King, will but give up that which is the cause of motion in this body, and which yields the seed of all births and Karmas, then true renunciation will be made. This is the unqualified truth.'

Then the King asked the Muni to give out the means by which that which is the cause of the motion of the body might be avoided. Thereupon the Muni of transcendent qualities replied thus :—'The wise say that the mind (manas) which, through its Sankalpa passes under the different appellations of Jiva and Prâna, is the cause of attachment to delusive objects, and is distinct from the beneficent Nonjada and Jada (inertness). At the same time it is said that this Chitta (the flitting mind), forms the universe as well as the bondage. It is this mind which is the germ of all Karmas of existence and daily agitates this body of ours like a tree when swayed by the wind. Therefore true renunciation, O King, lies in the abnegation of the mind. It is this which leads to Brahmic bliss. All other renunciations cause us sufferings. If, after true renunciation you are illumined in mind, with perfect quiescence, and without hatred, then will the identification of yourself with the Self of Brahman take place, and you will shine with resplendent glory. Then the

King asked the Muni :—'What is the cause of the mind? What is its true nature? How can I destroy it?' To this the Muni replied :—'The true nature of the mind consists in the Vâsanas. The two are synonymous. Know, O, King, that the idea of "I," which is the nest containing all frailties, is the seed of the tree of mind. The sprout which at first germinates from this seed of Ahankâra (I-am-ness), originates without form and is ascertainable only by internal experience. This sprout is termed Buddhi. From this sprout the ramifying branches called. Sankalpa take their origin. Through such a differentiation, the great Manas (of Sankalpa) as also Chitta and Buddhi are but the different names or qualities of the one Ahankâra. Therefore, daily should you lop off the branches of this dire tree of Manas, and eventually destroy the tree at its root completely. The branches of Vâsanas will naturally produce innumerable crops of Karmas; but if, with the sword of Jnâna, you sever them from the heart's core, they will be destroyed. They are the true vanquishers of the mind in the heart, who perform without a murmur the Karmas which fall to them ; controlling all thoughts and desires in regard to such. The lopping of the branches is considered only as a secondary thing, the first being the eradication of the tree at its root. Therefore, if through virtuous actions you destroy the idea of "I" at the root of the tree (mind), then it will not again spring up.' At these words of the Muni, the King asked him as to where the fire which destroys the conception of Ahankâra, the seed of the tree, was to be found. To which Kumbha-Muni replied :—'It is Atma-Jnâna which enquires concerning the true nature of "I" ; that is the fire which destroys the mind.'

The King then said :—'Through my intelligence I enquired into the origin of "I" in divers ways. As this world is non-intelligent, it is not "I," neither is this body of offal, nor the organs, nor the contemplating Manas, nor Buddhi, nor the injurious Ahankâra creating egoism.' Here Kumbha-Muni interposed and asked him, if the "I" were not all these, what else was it?

To which the King thus replied :—'I am of the nature of that stainless Absolute Consciousness which, having evol-

ved everything, preserves and destroys it. I cannot find out the cause of this "I," which is of the nature of Jnâna. I have not been able to divine the means which removes Ahankâra the seed of the pains-giving mind My mind misgives me when I find that Ahankâra clings to me, howsoever much I thrust it aside.'

Kumbha-Muni said :—'Oh King, no effects can ensue without a cause. Search within to find out the cause of Ahankâra ever present before you, and tell me what occurs in your mind.'

The King replied :—'The cause of the stainful Ahankâra is Bodha (knowledge). How does Bodha get absorbed here within me ? I droop only when Bodha arises in visible objects. How then am I to avoid these visibles ?'

Kumbha-Muni said :—'If you tell me the cause of knowledge, I shall then throw light upon it.'

The King said :—'Through the existence of such illusory objects as the body, &c., knowledge is induced ; but if they cease to exist, then no knowledge can arise. Then the seed of Manas, *viz.*, Ahankâric ideation, will consequently be absorbed.'

Kumbha-Muni questioned him thus :—'If the body, and other objects of sense, do really exist, then knowledge exists; but as the bodies, &c., do not really exist, what then is the basis of knowledge ?'

The King, in reply, said :—'But tell me first, Áchârya, how this visible body, which palpably enjoys the effects of all Karmas performed by the hands and other organs, can be non-existent ?'

Kumbha-Muni answered:—'As this body, arising through Karmas, is not itself the Cause, therefore the effect of intelligence is itself non-existent. That intelligence is itself illusory. Hence Ahankâra and other effects which arise through the excessive delusion (of knowledge), are also non-existent. Hence also all objects which are not of the nature of the cause are illusory, like the conception of a serpent in a rope.

Then the King asked :—'There were the many creations of Brahman, who is the primeval one in the universe. How then can you say that Brahman is not the cause of the Universe ?'

Kumbha-Muni replied :—'Prior to (every fresh) creation Parabrahm alone shines as Sat, which is the non-dual and the quiescent. As That alone *is* without a second, the Supreme Brahman cannot be the Cause.'

The King asked :—'Then is not Parabrahm the cause of Brahma ?'

And Kumbha-Muni replied :—'Parabrahm is that which is emancipation itself, the imperishable, the immeasurable, the immaculate, the birthless and deathless, without pain, without distinctions, having no period, the beginningless and endless, without existence, the non-dual and the ineffable One beyond the reach of thought. How can Parabrahm which is unthinkable be the Cause? How can it be the actor or enjoyer? Therefore this universe is not in the least created by any one, nor is it self-created. The Supreme Sankalpa of that Absolute Consciousness is Brahma. Nought else is but the one true Jnâna. All the created objects out of that Jnâna are said to be no other than the form of that Jnâna. All here are Brahman itself devoid of re-births. Therefore, it is neither an actor nor enjoyer. Having thus convinced yourself of the one Reality, if you destroy the Ajnâna (ignorance) within your heart, then it will cease to have any resurrection. Through no other path than the destruction of these excessive Karmas can the delusion, which has become in us a certainty, vanish. If the Ajnâna in us fades away gradually, then the conception of the certainty attributed to the universe will diminish and the Brahmic state will be attained. Such a mind through the all-pervading Jnâna, *viz.*, the primeval god, Paramâtma, into which it is absorbed, will ever be evolving fresh creations (through its Sankalpa). That which is named Brahman through A'tmatatva is none other than the quiescent (or passive) aspect of this universe.'

Here the King said :—'All that you have taught me is quite reasonable. As prior to creation there is no creator, there *is* really no Universe. Hence there really does not exist the (objective) vision of all things. Through your clear elucidation I have well understood and have become of the nature of my auspicious Self. Hence, I do not cognize all external objects as really existent. I have worshipped my (real) Self. Through the knowledge derived from the per-

ception of many substances, I have come to perceive them to be unreal. Through this Jnâna, I have become the quiescent without thought and the Plenum like the Ákâśa.' Then Kumbha-Muni, able to confer Atma (Self) upon the king caused him to cognise it, and said :—'The true discrimination of space, time, the spacious quarters, mental actions and the rest, is only to understand the universe in its differentiated aspects. Though these distinctions have been existing in you from a remote past, yet they will perish [in you] in a short time. The quiescent and indestructible Brahman will alone be [as you will presently cognize]."

Instantaneously, the king attained Jnâna, and shone with it. Thus was he released from the fold of dire Mâya. Then through the grace of the Muni, who was pleased to dispel the delusion from his mind, he was absorbed into the Brahmic state. Being freed from the actions of his mind, sight and speech, he, in one moment, became the Plenum in Brahmic state. After he had been for two ghatikas [48 minutes] in that state of Nidithyâsana [meditation], he awakened, and the Supreme Muni said :—'Have you enjoyed to the full, free from all pains, the Elysian bliss of Brahmic seat, which is ever the beneficent, the stainless, the pure, the soft, the seat of all Nirvikalpas [non-fancies] and the fulness of all wealth. Have you been illumined with Atma-Jnâna ? Have you been freed from all delusions ? Have you known that fit to be known ? Have you seen that fit to be seen ?'

To these questions the King made reply :—'Oh Lord, through your grace I have been able to cognize that seat of Brahman which remains after all else is over, which confers the divine wealth of bliss, and which is the grandest and the most transcendental of all. Oh, I have been able to acquire the otherwise unattainable heavenly nectar of great bliss, and move in the company of those great souls of powerful Brahmajnâna through the blessing of association with your grace. How was it not possible for me, your humble servant, to attain this immeasurable supreme nectar before ?'

Kumbha-Muni said:—'It is only when there is quiescence in the mind and an indifference in it towards all enjoyments, and when the powerful Indryas (organs) are turned inwards and the Ajnâna of the mind is destroyed, that all the noble

words of the wise guru will infiltrate and spread in the mind of the disciple like the scarlet water of the forest impinging on a perfectly white cloth. Otherwise such words will drop down like the impurities of the body or the fruits of a tree. The mere doubt arising in one's mind of the existence of duality or non-duality in this world betrays Ajnâna ; the removal constitutes Jnâna. It (Jnâna) alone is our highest goal. Through illumination you have attained Moksha (emancipation). You have levelled down your mind. May you be alone as the great Mouni* after having acquired Divine wealth and given up all the stains of the world. To which the King questioned :—' Are not the actions of Jivanmuktas performed through the mind? How can things go on without the actions of the mind? Please inform me on these points.'

Kumbha-Muni replied :—' The mind is no other than the Vâsanas generating many re-births. If one knows his own self, then there is no such fears of re-births. In those that have cognized their Self without any obstacles, the pure Vâsanas with which they perform Karmas will not entail upon them re-births. Such a mind is called Satwic ; but a mind without Jnâna is generally termed the Manas. A mind of Jnâna is Satwa itself, while persons without Jnâna will act in the path dictated by their minds. The stainless and wise will always follow the Satwic path. Having given up all that tends to the attainment of Swarga (Devachanic or Swargic bliss), may you become that self-light which shines equally in all. This is your real nature. Without hankering after paltry terrestrial things, and causing your mind to fluctuate thereby, may you be immovable as a rock. Those who have no (lower) mind drive away re-births to a great distance from them. In this spacious earth, no pains will affect them. A mind becomes a prey to fear through its fluctuation. Having commingled motion and non-motion into one, and destroyed fluctuation (of mind), may you be one with Jnâna.'

The King then said :—' How is this identification to be

* Mouni—lit : one who is silent. Construing this literally, some Yogis in India preserve taciturnity of speech. The author explains this word in another part of this book to mean one who is free from the longings of the world though moving in them ; hence silent to the desires of the world, and not in speech. The great Mouni is said to be Siva.

brought about?—How are Motion and non-Motion to be commingled into one? And how am I to reach that state?' Kumbha-Muni continued:—'Like the waters of an ocean, all the Universes are nothing but the non-dual Chinmâtra (Absolute Consciousness). When this Chinmâtra draws unto itself intelligence, then there is a fluctuation caused, like the wide waters moved by great waves. But the ignorant without true Nishta (Meditation) regard the Supreme Principle going by the several names of Siva (the auspicious one), Chinmâtra, Satya (Truth) and Brahman, as the universe itself. A slight motion in this Chitta (Consciousness) generates this universe. If this visible universe of objects is truly cognized as the Jnâna bliss, then it will die. But when its real nature is not powerfully grasped, then the visibles are seen as real, as the (misconception of a) snake in a rope. Should the pure mind concentrate itself for some time (steady and pure as the moon) through (a study of) the visible Jnâna Sâstras, the association with the wise and an uninterrupted practice (of Meditation), then in such persons developing Jnâna, a divine vision will arise, in which there will be a direct cognition (of the One Reality). Thus have I described to you the truths relating to the origin and destruction of the Universe. Having with true bliss brought these into practice and meditated upon them, may you, without fail, and according to your free will, attune all your actions of daily life to the attainment of the Brahmic seat. I shall now go to Swarga-loka the gem of all Lokas (worlds). This is the most opportune time for it. If I do not appear before my father Nârâda upon his descent from Satyaloka into Deva (or Swar) loka, he will be mightily displeased with me. A loving disciple should never incur the displeasure of his Supreme Ácharya. Oh king, having done away with all differentiation arising through delusion, may you be in the Divine vision (of Nirvikalpa Samâdhi).' And with the words "I go away," the Muni disappeared on the instant. Thereafter, the king thus thought within himself—'Marvellously strange is it that this incomparable state was in myself unobserved by me—a state like unto the crystal waters of a fountain, cool, pure and quiescent. It has enabled me to attain quiescence in the Absolute Sat.' Then the king entered

the Samâdhi state without any pains or fluctuation, without any mobility, with a true mouna (silence) and Nirvikalpa—immovable as a stone, tree or forest, without any desires.

Meanwhile Kumbha-Muni resumed his soft tendril-like form of Chudâlai and journeying through Akaśa, reached her chamber in the palace. There she began to rule over her subjects, and protect them as she was wont to do. Thus she passed three years. After which, she went again in the guise of Kumbha-Muni to the forest where her husband was, and beheld him as immovable as a pillar in Nirvikalpa Samâdhi. Then, in order to acquaint him with his arrival, she made a leonine roar, which even did not wake him up from his trance. Though she tossed him up and down, no impression was made on him in the least, in spite of his body falling down. Then she thought thus—' It is certain the supreme King of the form of Kumbha has merged into the Seat of Brahman. Oh this is really wondrous. If, after concentrating my mind on his (subtle) body, I should find any residue of Satwa typifying the seed of intelligence in his heart, I shall join my husband and live with him happily. Otherwise, I shall have to renounce this my present female form, (and myself also) attain the Supreme Seat of Brahman, so that I may not render myself again liable to re-births.' Having come to this sure determination, she concentrated her mind and cognized through her (spiritual) touch and eyes a residue of unsoiled Satwa in the King's heart, denoting the intelligence yet animating that body.

At these words of Vasishta, Râma questioned him thus :—"How can there remain a residue of Satwa in those whose minds have been destroyed, and who have merged themselves in their divine inner vision ?" To which Vasishta Muni, of high intelligence, thus replied :—"Like flowers and fruits latent in a seed, a residue of Satwa, the cause of intelligence, rests always in the heart. Even in the case of a Jivanmukta, whose mind is destroyed, the strong body does not perish ; but without being affected by the pleasures or pains of enjoyments, though moving in them, his mind will become inured to them. Therefore, O Râma, this most Divine lady Chudâlai gave up the Kumbha-Muni form and entering (in a subtle form) into the stainless consciousness (or mind) of the King,

devoid of beginning, middle or end, caused that part of it to vibrate which she found had the residue of pure Satwa in it. Then she returned to her stainless body, like a bird returning to its prison of a cage. Afterwards, as Kumbha-Muni, sitting in a certain posture on the earth, she chanted the Sâma-Veda songs, as if playing on the *Vina*. Thereupon the Satwic intelligence, which now began to manifest itself in the log-like body of the King, heard the Sâma-Veda songs and blossomed little by little, like a lotus flower blooming at the sight of the rays of the sun. Then the King's mind became steady (as regards external objects) and he saw Kumbha-Muni before him. With an enraptured heart, and with the idea that his Lord Guru, who had previously come to him in order to bless him with happiness, had come again of his own accord, he showered on him the choicest flowers, and eulogised him. Whereupon, Kumbha-Muni regarded the Lord of the earth and thus said :—' From the day I parted from you up to this very date, my mind has been inseparably blended with yours Even Devaloka is not so pleasant to me as my association with you.' Here the King burst out, saying :—' O transcendental and holy god, I have attained bliss through thy favor, I have liberated myself from all pains through the Samâdhi of true bliss. Even in Svarga (Devachan) replete with virtuous actions, the bliss of Nirvikalpa Samâdhi does not exist. Having attained that incomparable bliss, I shall roam freely in Devaloka and Bhurloka (earth).' Kumbha-Muni then asked :—' Have you been enjoying the rare Brahmic bliss devoid of all pains? Have you annihilated all the pains which are of the nature (or spring from the idea) of heterogeneity? Are you able to maintain an equal vision over all, after destroying entirely all the pleasures flowing from Sankalpa? Have you been able to transact all the present duties of life, without in the least being ruffled by objects, being liberated from love or hatred towards them?'

At these questions of the Muni, the King made the following answers :—' I have powerfully mastered all the (spiritual) benefits that can possibly be derived (by me). There is nothing more for me to long to see or to hear.' In

this wise spoke the King Śikhidwaja, whose mind had overcome all delusions.

Thus did these, whose love for one another knew no bounds, cognize their Higher Self through the beautiful enquiry of Atmatatwa and through most instructive discourses thereupon ; remaining happy in one another's company, without the least difference of mind, and roaming in the forests, and over the hills, they were matchless in real Jnâna and in true loving actions. Having destroyed completely the delusion of love and hatred, they were immovable, like the great Meru, which cannot in the least be shaken by the playing of the zephyr. Sometimes they would apply to their bodies Vibhuti (sacred ashes) ; at other times they would apply to them the fragrant sandal. While they were thus associating themselves together, the sweet-tongued Chudâlai concentrated her mind on that of the King and found it to be now free from all stains and to be stable by reason of his present experiences. Also she thought within herself that the palace, with its enormous wealth and luxury, would languish for want of persons to enjoy them. If persons filled with Jnâna should give up things that had come to them without their seeking, how then can they be said to have known Tatwa (Truth) ? Then thinking of creating (in herself), through her imperishable will, the body of a lady fit to live in wedlock with the virtuous King, Kumbha-Muni, *alias* Chudâlai, addressed him thus :—' To-day there will occur a festival remarkable in the annals of Devaloka. I should, without fail, be there in the company of Narâda. Who is ever able to overstep the powers of the Supreme Law ? Immediately at sunset, when the sun goes down over the evening hills, I shall be back with you.' So saying, he parted from the King, after presenting him with a fragrant bunch of flowers. Having gone from the King's sight, Kumbha-Muni relinquished the burden of the Muni's body and assumed that of Lady Chudâlai, after which, she entered unperceived (the chambers) in her palace, which shone like a Devaloka presided over by Indra, and then performed in regular order her allotted regal duties during the day.

Then Chudâlai re-assumed the form of Kumbha-Muni, and descending in that form before her husband, appeared with a dejected countenance. As soon as this Muni, whose

mind was (really) free from all pains, appeared before the King with a downcast mien and overcast face, like a lotus enveloped with snow, the latter was startled to see the Muni thus, and rising up at once besought him with these words : ' O my father, you seem to be like one afflicted with pains—what are they ? May you destroy them ! Never will persons of true Jnâna succumb to despondency or joy. Will water floating on a lotus leaf ever affect it ? At these words of the King, Kumbha-Muni related the following amusing anecdote of himself in tones as musical as the *Vina.*

Persons of firm and equal vision as regards all things will never constitute Jnânis (the wise), unless they commingle with the actions of the Indriyas (organs), so long as they possess a body. Otherwise, such persons are only impostors. Those who are so ignorant as not to perform the existing Karmas and think of mastering them through their avoidance, will only generate fresh ones and suffer therefrom ; *i. e.*, like the oil which is inseparable from the gingelly seed, the different Avasthas (states) of pains will exist so long as there is the body. Those who try to sever themselves from these states, in order to do away with affection, &c., are, O King, like one endeavouring to rend asunder the immeasurable Akaśa with a sword. If the inevitable pains of this impure body be sought to be averted by the control of the organs of action (Karmendriyas), will the bliss arising therefrom compare in any way with that generated by the renunciation of bodily pains through the path of Jnâna ? Even in the case of Brahma and others, who have Karmendriyas (organs of action) on one side and Jnanendriyas (organs of sense) on the other side of the body, the certain dictates of the imperishable Law demand that they cannot rise above the Avasthas incidental to their body, even though they are illumined in mind. As both Ajnânis and Jnânis are exposed to the visible objects of the world, they both move only in consonance with the universal Law, like the waters in an ocean. Daily do Jnânis, through the certainty of their intelligence, looking equally upon all, perform unruffled their duties so long as they are relieved from their bodies. But Ajnânis are ever agitated by and drowned in pains and pleasures. They are born in

different bodies and follow the laws regulating them. This have I described to you *in extenso*.

Now I shall describe to you the pains I underwent in my path. Are not pains which are like unto a grinding saw, relieved when revealed to those we love? After I gave the bunch of flowers to you, and rose up in the Ákaśa, I went to my all-truthful father in Devaloka, and attended the court of Indra, the Lord of Devas. Then, having in mind to return to this place from there, I descended through the Ákaśa and was in the act of coming over to this earth, through the spatial Vâyu path (*viz.*, North-west of Surya-Mandala, *i.e.*, the Sun's sphere), when I saw before me the Rishi Durvâsa journeying on in the region of clouds. Having prostrated myself before his venerable feet, I addressed him thus—'Thou art clad in dark clothes* and art beginning to act like an ill-famed woman longing for her paramour.' Whereupon the omniscient Rishi became incensed at me and with fury cursed me for my impertinent words to be transformed every night into a female wearing beautiful ornaments. Hearing these words, I cried aloud and having contemplated the lotus feet of the Rishi, was going to beg pardon of him, when all at once he disappeared. With this thought afflicting me very much, I have now come here to you. I shall hereafter every night have to submit myself to this process of transformation into a female † How can I, without being ashamed, be a female every night, moving as I do in the company of my Gurus, Devas, Munis and hosts of others ?' But the King solaced him thus :—' Please, O god, do not be afraid. What is the use of giving way to grief ? Let come what may through the dire force of the irresistible Law. This womanhood of thine will, I think, not attach itself to the Ego within, but only to the body without. It behoves thee not thus to give way to grief, thou who art replete with Jnâna. It is only the ignorant that are afflicted in mind.' Then the sun began to set as if to hasten on the wise Kumbha-Muni to assume a female form. With the coming of twilight they performed all their daily religious Karmas. Then the Muni looked into the face of the King, who was sitting before him, and

* Durvâsa is lit : ill-clad.

† This is to try the King, being the first trial.

remarked thus in a plaintive tone :—'To my great shame, be it spoken, O King, a female form is enveloping me and my present form is disintegrating itself. The significant marks of a female are developing themselves in me. Behold my waist forming itself, the female dress gradually covering my body, and the remainder of the female form appearing in all its entirety.' Thus did the quiescent Kumbha-Muni deliver himself, as if in terms of grief. The King beholding his despondent Guru, thus said :—'As a Jnâni you have known well the true path of Law. While so, do not be afflicted through events which will inevitably come to pass.' To which Kumbha-Muni said thus :—'There is nothing to be done now. Who can thwart the insurmountable Law ? Every night will but entail on me a female form.'

So saying, both quietly slept. With early dawn she resumed her Kumbha-Muni form. Thus did Chudâlai pass some time, the days in the form of Kumbha-Muni and the nights in the form of a female ; and yet she preserved her virginity. One noon Chudâlai in the guise of Kumbha-Muni addressed thus the King—"Oh King, how long am I to remain in a state of virginity without tasting the pleasures incidental to the female sex ? Therefore I wish to get at a lord for myself. In all the three worlds, I cannot pitch upon a more affectionate husband than thyself. Thou shalt accept me as thy spouse over nights. If so, thou shalt have the fear of neither heaven nor hell." To which the King nodded assent.

Whereupon the Muni remarked— :"To-day is a very propitious day for marriage, it being the month of Simha (August—September). At moon-rise we shall perform the marriage rites." Then the beautiful-eyed King fetched from Mahameru rare gems and sandals, bathed in the holy waters and made prostrations to Devas, Munis and Pitris according to Vedic injunctions. Then both these individuals clad themselves in white silken robes yielded by the Kalpa tree. The sun having set, the resplendent moon began to shed its silvery rays when the king, after performing the Sandhya rites, celebrated the marriage on Mandhara hills. Then they roved over hills and dales enjoying themselves but yet without the least clinging towards such an enjoyment.

Every three days, while the King was asleep, Chudâlai would regularly go to her husband's realm and administer justice there and then would return to her husband's side, as if she had not parted from him. Then this lady Chudâlai, who now passed under her new marriage pseudonym, *viz.*, Madhanika, lived with her husband for some time and reflected thus within herself :—The king will never hereafter centre his desires on worldly enjoyments. Therefore I shall test his mind in the enjoyments of Devaloka. I shall, by the force of my yoga practice, through which I have developed Animâ and other psychic powers, create a Mâyâvic (illusory) panaroma in this forest, wherein Devas will appear with their Lord Devendra at their head. Accordingly, when Indra appeared before the king, the latter saluted the former, and having paid him all the necessary respects, said—'O Chief of Devas, I do not know what good Karmas I have performed to merit this visit of yours to me.' To which Indra replied in terms of affection thus : 'Attracted by the force of your good qualities, I have come here along with my retinues of Devas. The Devaloka is a fit abode for you alone. The Deva maidens are awaiting your arrival there. May you be pleased to appear there like the Sun, to cause to bloom the lotus-like face of Rambha and other Deva maidens. O King and Jivanmukta, you may stay there for the period of a Kalpa, and plunge yourself in diverse ways in Devalokic enjoyment. Therefore do not tarry here any longer, but come at once there. It is for this purpose I came here to take you.'

Hearing these strange words of Indra, the noble king said thus :—O my parent Deva, I have known all the pleasures of Svarga-loka. I have not even the conception of differences of locality, such as this or that place. Wherever I am, there is Svarga (heaven) for me, and there it is I enjoy bliss. Therefore I do not long after Svarga pleasures. Be pleased to return to your seat. I have not the least desire for it.' When the king had given vent to these words, the whole troup of Devas returned to their abode. Thus did Chudâlai observe that the King's (lower) mind had been destroyed, notwithstanding the different trials to which she had subjected him through her powers of Mâya. Still she wanted to try him

further, and so hit upon another expedient. One day, while the pure King was performing Japa on the banks of the Ganges, Just at moon-rise, Chudâlai entered a thickset bower hard by and having created within it, through her Mâyâvic power, a lover seated on a pleasant seat of Neerandra flowers, she made a show of embracing him. After having performed the daily rites and sought in vain for his wife (Madhanika) over all the hills and dales, the king saw on his return his wife and a male figure in a mutual embrace, but was not in the least disconcerted. Nearly forty-eight minutes after the King, who went away unruffled without evincing the least anger towards Madhanika, disappeared from view, she, in order yet to observe his demeanour appeared before this Râjayogi with signs of her late love tryst still visible in her, such as dishevelled hair, &c., and stood as if penitent in a submissive attitude of great shame.

While Chudâlai, surnamed Madhanika, was thus standing as if greatly stricken by grief and remorse, the King returned from Samâdhi, and saw her before him. Then, without showing the least symptoms of anger, he said softly the following words with calm deliberation:—'How is it you have hurried so and come away so soon as this? You may, O girl, if you like, still gratify your passion by returning to your lover.' At these words of the King, Madhanika said thus:—'It is the supreme duty of the unblemished to put up with and overlook the faults of the ignorant. The qualities of females are unsteady in diverse ways. Therefore, be pleased to excuse me for my heinous crime.'

Thereupon Śikhidwaja of mighty Jnâna said the following words to his wife Madhanika:—'A tree may grow in the sky, but never will anger rise in me, O lady.' Thus was he in full possession of equal vision over all. Then Chudâlai soliloquised to herself thus:—The King has destroyed to the root passion and anger. He will not subject himself to the many enjoyments and the love of transcendental Siddhis. This king of puissant arms has at last attained the end of Jnâna. Let me no longer pass under false colors. Let me cast aside the body of Madhanika, and assuming that of Chudâlai appear before him. With this thought in her mind she transformed herself into Chudâlai and presented herself

in that true character before him, when the quiescent King eyed her and remarked in wonder thus:—'Is it true that I see before me Chudâlai with her entire form, speech, modesty of mien and her other inestimable good qualities? O lady who are you?' To which she replied that she was his lawfully wedded wife and continued:—'O dearest one, it was I that initiated you into the mysteries of Atma-Jnâna, assuming the bodies of Kumbha-Muni and then Madhanika. Through such a course, I sounded the depth of your Jnâna by the power of Mâya. Now go into Nirvikalpa Samâdhi, and you will understand all things truly.'

Accordingly the King made his mind merge into the Universal Consciousness, and in that Samâdhi surveyed all the events that had happened, from the date of his quitting his magnificent country down to the present period of the appearance of Chudalai (in her real form). After Samâdhi, the just King became quite enraptured with joy and having embraced Chudâlai, who stood shining before him as the personation of true love and grace, was struck dumb for a long time, and completely submerged in bliss for a moment. Then having recovered himself, he seated her on his lap and said to her thus:—'Thou hast, through thy vast intelligence, lifted me out of the unfathomable cave of thick darkness that I was entangled in. Who is there to compare to thee in all this wide world? How can I, O tendril-like lady, requite thee for all thy kindness? O thou who hast reached the other side of the ocean of Samsâra (mundane existence), O thou the personation of Justice without any desires, how can I aid thee in any way?'

To which the lady replied:—'Observing you drooping under the many actions of Tapas (penances) in the forest, I came with great effort in quest of you to elevate you above Samsâra. Hence there is no necessity for you to eulogise me thus, as I but did my duty. Have you not, O my husband, freed yourself from all petty worldly actions, Sankalpas (thoughts) and Vikalpas (fancies)?'

Then the King said:—'All doubts have now vanished out of my mind. I am devoid of desires and the idea of heterogeneity. I have become as immaculate as Akaśa. I shall never hereafter fall through becoming of the form of

(or, thinking about) objects. I have attained the incomparable Samâdhi, the highest thing worthy of being attained. I am free from mental joy or dire pains. I shall never hereafter shine as this or that (object). I am like the pure light of the resplendent sun's sphere, which does not come into contact with any medium such as a wall, &c., and is therefore subject to no increase or diminution. I am like the Akaśa which permeates all objects, and is yet undefiled. I am of the nature of Absolute Consciousness. I can now cognise my Reality to be no other than That. Therefore thou art my well-favored Guru. I worship thy lotus feet.'

At which Chudâlai asked him as to his future course of action. To which the King said :—' I am free from all love and hatred. From this day forward, I shall daily perform my duties strictly according to your dictates, like a crystal tinged with the five colors.

Then Chudâlai said thus :—' If thou art willing to act up to what I say, it behoves thee then to now give up all thy ignorance and resume the regal duties once relinquished by thee. Let us both wield the sceptre of our kingdom for some time as Jivanmuktas and then attain Videhamukti, after the body is thrown aside. To this the King acquiesced. Then Chudâlai rose up and, through dint of her concentrated Sankalpa, she acted as follows :—She then and there first anointed him by bathing him in jewelled vessels full of the waters of the seven oceans, and then, having installed him on an effulgent throne bedecked with rubies, &c., blessed him with a long life. Then the King and his wife Chudâlai, who were both of one mind, mounted upon a decorated elephant and went back to their town with their four-fold army amidst great rejoicings. As soon as they reached the outskirts of their town, the four-fold army in their town came in advance to meet them. Thus both the armies joined together and went gaily along. There the King reigned with true love along with his wife for 10,000 years, and then attained a disembodied emancipation.

"Thus, Oh Râma, if by associating yourself with the Karmas of the world, your quiescent Jnâna is ever developed without the longing after objects, you will be able to enjoy

real bliss and emancipation." So said Muni Vâṣishta of illuminated mind and great Tapas to Srî Râma.

The Story of Kacha.

Summary.—Again is illustrated the fact that Chitta-Tyâga alone constitutes the renunciation of all.

In the previous story I have related to thee the story of S'ikhidwaja, the most enlightened of persons. If thou art as ripe as he, thou wilt never be affected by dire pains. Following the same path is the learned Kacha, the son of Brihaspati, the Deva-guru.* Thou shouldst be acquainted with his story also.

Râma asked—Please throw light upon the path through which Kacha came into direct cognition of the Supreme.

Vasishta replied—Muni Kacha, the son of Brihaspati, who had known the substratum of all things through a knowledge of the higher seat, approached the Devaguru, his father for enlightenment upon the best means of divorcing the dire elephant of Prâna from the Keddha of mundane existence.

Devaguru said thus—"This large expanse of the ocean of births, wherein do live the countless hosts of crocodiles, fishes, &c., can be bridged over only by the incomparable power of all-renunciation, involving great troubles and responsibilities." At these words of his father, Kacha abdicated all things and retiring into the forest, lived there 8 years, at the end of which period, he was visited by his father. Having accosted his father with due respects, he asked him the reason why in spite of the renunciation of all for about 8 years, his mental pains had not subsided. To which his father replied merely that he should give up everything and departed. After the departure of his father, he denied himself of even the barks of trees, cloths, &c., he had on. Thus was he stark naked, like a clear sky in the autumnal season, when the sun, moon, stars, &c., are clearly visible in the skies. Again did Kacha visit his father and having prostrated himself lovingly before him, laid before him in plaintive tones the fact of his

* Brihaspati, Jupiter is the guru or priest of Devas.

inability to get quiescence of mind, albeit the complete renunciation of all things. Thus did he consult his father who gave him the following advice.—"It is the opinion of the great that the mind is the all-in-all and that its mastery leads to the renunciation of all. Through such a mental abnegation it is, that thou wilt be able to free thyself from all pains." So saying, Brihaspati (Jupiter) vanished.

Thereupon the resplendent Muni Kacha soliloquised to himself thus—"I have been inquiring as to what mind is and have not been able to come to any conclusion. If the body with its parts is different from the mind, then all our efforts to separate them both are useless; for how can the separation take place between the mind and the body, while they are themselves different from one another?" All his doubts about mind not being resolved, he again applied to his father to aid him in the solution of his doubts.

Brihaspati said thus—"The wise who have understood what mind is, say that it is no other than Ahankâra (the idea of 'I'). The idea of 'I' existing within all creatures is the stainful mind."

Kacha asked—"It is indeed difficult to avoid this idea of 'I'. How is this adamant to be splintered to pieces?"

Brihaspati replied—All excruciating pains do not really exist. It is very easy to remove this Ahankâra. Within the time taken in the squeezing of a flower or the twinkling of an eye, this Ahankâra can be easily eradicated. No long dissertation is necessary in this topic. One only Principle alone is, which is the non-dual, the endless, the supreme Jnâna, the immaculate, and the Plenum purer than Akaśa. Meditate upon It without fluctuation of mind and free thyself from all pain with true calmness of mind. Being quite unreal, Ahankâra will perish (through efforts). How can Ahankâra grow in the atmosphere of the meditation of the eternal? Can dust arise out of the waters, or waters, out of the fire? Contemplating upon the Eternal, mayest thou be free from the differentiated conceptions of 'I,' 'he,' &c. Tatwa Jnâna is that non-dual one which is subtle, immaculate, the supreme self-light, and the all which is not subject to the forms generated by the quarters, time, &c., and

is not obscured or sullied by pains, &c. Mayest thou be in this certitude of Atmic Reality."

So gave out Brihaspati the highest of mysteries. May you be, Oh Râma, in that self-same desireless state in which Muni Kacha was, who having abandoned the idea of "I," "thou," &c., and destroyed all internal attractions, was full of Atmic meditation as a Jivanmukta without any Vikalpas in his mind. In Kaivallya (or emancipation), this Ahankâra is nothing but unreal. Therefore do not set your heart upon giving or taking it up. Whoever will ever dream of taking hold of or letting go the horns of a hare which are nothing but unreal.

Here Râma asked—How in the Plenum of Brahma-Jnâna did there arise an element foreign to it? Vasishta replied—The laying hold of heterogeneous ideas which are unreal tends to the paltry re-births; but the merging of the ideation into the one Reality without any doubts is the emancipation from re-births.

The Story of Mithya'-Purusha—the Illusory Personage.

Summary—This Ahankâra is concreted in the shape of a Mithyâ-Purusha and illustrated.

May you attain Atma-Jnâna and enjoy supreme bliss after giving up all conceptions of diversities. Do not afflict thyself, oh Râma, like the Mithyâ-Purusha. So said Vasishta, when Râghava asked him thus—How did Mithyâ-Purusha rove about with an afflicted heart and without the least benefit to himself? Please explain it to me lucidly; however surfeited it may be, with the ambrosial Jnâna.

Vasishta continued—This story will be provocative of great laughter and marvellous in its incidents. In a certain retired nook of Chidakas where there is not the universe, a certain male personage arose. He was accoutred in full with the panoply of Mâya and replete with Ajnâna. He was base in his tendencies, puerile and of dull head with the lowest intelligence. He arose like rolls of hair appearing in the Akaśa or water in a mirage. He was nothing but a void out of a void.

He went by the name of Mithyâ-Purusha. Unobservant of his own growth and the Chit (Consciousness) that manifests itself as if distinct from the universe, he contracted the Sankalpa (or thought) of creating the highest Akaśa without any impediments and did create one. Then in order to set a limit to it, he constructed (an enclosed) abode. With the idea that the Akaśa was pent up and protected by him in that habitation, his desires were bound by that Akaśa as identical with it. In course of time, it began to grow dilapidated and at last gave way, like a hill worn away by (Manwantaric) gusts of wind or like rain ceasing with the close of the rainy season.

Then this Mithyâ-Purusha bewailed the disappearance of the Akaśa in the following manner,—" Oh Akaśa, in an instant hast thou vanished with the disappearance of my house. Where hast thou gone to?" " Having finished his lamentations over this house Akaśa, he created a fresh well and entering into it without any disturbance from without, became fondly attached to the Akaśa therein. Being disappointed as ever in this second effort of his, when the well became quite useless with time and was gradually filled up, he again was afflicted in mind and cried aloud. Then again to preserve the Akaśa, he created a fresh pot; and enamoured with its beautiful structure, he gladly entered it and was chained in it with affection. Time, oh sable coloured Râma, set again its Rudraic hands on this vessel and disposed of it. Finding that all the things, he created with great belief in their permanency, became the victims of time, he dug a pit in the ground and becoming greatly attached to the Akaśa therein, lived in it, as if permanent. Even this was done away by the elephant of time, like light dispelling darkness. Crying over its loss as usual, he built again a circular abode with the four quarters in it and dwelt in it with great joy. When the time of destruction arrived for doing away with this house and all the other mundane eggs, he drooped like a dry leaf in a whirlpool of wind. The usual cries being over, he created a grange for the Akaśa, which having served him for a time succumbed to time. Thus did he grieve for a long period over the loss of these many creations of his, *viz.*, house-Akaśa, well-Akaśa, &c. Now this personage was no other than an

ignoramus in that he enclosed the Akaśa within an earthly tenement and having identified himself with the house, &c., fancied he worked and lived and died with it.

Râma asked—What do you drive at, in this story? What do you mean by enclosing the Akaśa?

Vasishta said thus—The Mithyâ-Purusha is no other than the idea of "I" (Ahankâra) arising in the void which is like a sable-colored cloud. This Akaśa in which all the universes exist, is self-existent before creation, all full and endless. In it the idea of "I", arises like the sense of touch in Vâyu (air); and then this void of Ahankâra fancied itself protecting the Chid-Akaśa of Atma. Then encased in the several bodies of well, etc., which he created himself, he again and again subjected himself to pains. With his body, he contracted the thought arising from Bhuta-Akaś that he imprisoned the Chid-Akaś Atma. Through it, he rendered himself obnoxious to all sufferings. Therefore, oh lotus-eyed Râma, do not render yourself liable to pains, like Mithyâ-Purusha who, being imprisoned in the different bodies of house-Akaś, etc., identified himself with Bhuta-Akaś. The imperishable Śiva who is more all-pervading than Akaśa, stainless and immaculate and cannot be guaged by the mind, is the natural Atma-Tatwa. Can this Atma-Tatwa be easily visited or attained by all? Such being the case, the ignorant despond that the "I", the heart-Akaś perishes while the body perishes. Will the indestructible Akaśa disappear when pots and others which seem to limit it are destroyed? Akaśa will never vanish with the disappearance of the pot? So with the destruction of the body, Atma will never be destroyed. It is only through direct spiritual vision that Brahmic-Reality which is the transcendental Chinmâtra and Sat, more subtle than Akaśa and the atom of atoms will shine everywhere; but Ahankâra which is the idea of "I" is destroyed like a pot. There is really no such thing, as birth or death in any place or time. It is only Brahman which manifests itself as the universe through forms. Therefore having considered all the universes as the supreme Principle without beginning, middle or end, without differences or non-differences, without existence or non-existence, may you be without pains. Should this idea of 'I' be destroyed through the desireless

Âtma-Jnâna—this idea which is the source of all accidents, non-eternal, dependent, discrimination-less, seed of all sins, Ajnâna and the seed of birth and destruction—then this very destruction is the seat of the stainless Jivanmukti state.

The Story of Bhringi.

Summary—This story will illustrate the fact that actorship, &c., arise through the idea of "I".

Such is the true nature of this universe. It manifests itself out of Atma-Jnâna, like the misconception of serpent arising in a rope and is no other. To those who contemplate upon the rays of the sun as no other than the sun itself, the sun alone exists. This is the much-longed-for Nirvikalpa state. But if the sun and its rays are considered as two separate ones, then there will appear a diversity between the sun and its rays. Having given up all heterogeneities, may you, oh Râma, be in that direct spiritual experience wherein is not the universe.

Like the wind agitating the waters, Brahman produces the fluctuating motion of Sankalpa. As soon as Sankalpa was set afloat, it expanded itself and differentiated itself into this form-world, when it became the Manas which began to see itself through itself. Therefore know this universe to be nothing but replete with Sankalpa. This universe is neither real nor unreal; but it manifests itself like dream creations. Know that the seer, hearer, speaker, feeler, smeller, walker and doer are no new creations; but are the one Truth. All acts of yours are no other than the stainless Jnâna itself. As the real nature of Mahat is Brahmic Reality itself, there is really no such thing as the universe. As all things are no other than the aspect of Chit, the sable clouds of universes are no other than Chinmâtra. As the one Chit pervades all objects without any illusion, all objects do not really exist. Where then is Bandha (bondage) or Moksha (emancipation)? Having therefore abandoned firmly all the differentiated conceptions of bondage and emancipation and having observed Mouna (taciturnity) without the least tinge of Ahankâra, may you, oh Râma, be engaged in the performance of your higher

actions without Ahankâra, pride and others. Having cleared up your mind of all doubts arising from illusion and clinging fast to certitude, may you live as the great actor and enjoyer, but yet as the great renouncer of all. At these words of Vasishta, Râma queried him thus—What are these three gunas of actorship, enjoyment, and renunciation? To explain which, Vasishta began thus—To understand the real significance of these three and thus attain the supreme seat without any delusion, Lord Bhringi went to the northern summit of Mahameru and having worshipped and eulogised Parameśwara who was like Chidâkas itself, submitted the following—"Moving in worldly delusion and not getting quiescence in Jnâna, I have in vain roved about in perfect ignorance. How can I live with a quiescence of mind in this decayed body of the world? Please throw light upon the path of certitude which I can tread without any the least fear?"

Parameśwara deigned to answer in the following terms—"If after destroying thy doubts, thou clingest to Truth, thou wilt become the great actor, the great enjoyer, and the great renouncer."

Bhringi queried him thus—What dost thou mean by the great (true) actor, the great enjoyer, and the great renouncer? Parameśwara replied—He is the incomparable great actor who is indifferent to the inevitable fruits or otherwise of dire love and hatred, pleasures and pains, Dharma and Adharma and performs actions in that manner without any desires. He is the great actor who, being silent, is free from the ideations of "I" or self-identification with objects or from surprise, performs actions without any despondency or fear or without any desires in objects so as to be merely a witness to all, is never affected by fear or happiness and does not rejoice or repine, through an equal vision over all. Know also that his mind will be undisturbed, whether in birth or death, appearance or disappearance (of objects).

Now to the second. He is the great true enjoyer who does not, through anger, long for or reject anything but enjoys fully only those things that befal him. We shall say more about him. He will not lose his equilibrium of mind even in the enjoyment of the illusory pleasures and

pains productive of excessive fear and no bliss ; he will consider in the same light and enjoy things productive of dotage or death, regalty or adversity ; he will taste, with neither joy nor sorrow, dainties of all tastes whether bitter, sour, sharp, or saltish. Like salt, he will associate with both the virtuous and the vicious. Such is the true enjoyer."

"Now hearken to the description of the great or (true) renouncer. Thou shouldst know that such an intelligent personage will abandon, *in toto* the stainless Dharma and Adharma, pleasures and pains, birth and death. He will not have even a scintilla of desires, doubts, actions, and certainties. Oh Bhringi, the S'rutis also say that his heart will be free from Dharma and Adharma, mental thoughts and actions. He will also have rooted away from his mind all thoughts of the visibles." So said Parames'wara of the form of grace to Lord Bhringi in days of yore. Having developed through practice this kind of vision over all, may you, oh lotus-eyed Râma protect your subjects. Brahmic reality alone is that which is ever shining, has neither beginning nor end and is immaculate and non-dual. Nought else is. Thus shall you contemplate and being filled with bliss, perform all actions, so that the stainless quiescence of mind may be in you and thereby in all. The Jnâna-Akas' alone is which is Brahman, devoid of the stainful pains, the seed of all illusions, Paramâtma the great, the grand One in which all thoughts merge. Here there is none else but "That". Destroy all Ahankâra with the firm conviction that there is nothing else foreign to "That" and that Sat and Asat will never affect It. You will therefore relieve yourself of this formless Ahankâra through developing Introvision, making the internals harmonize with the externals and being unaffected by the pains of past actions.

The Story of Ikshwa'ku.

Summary—In this story, another means of meditation besides the three modes mentioned in the previous story is given to cognize that all is Brahman.

Râma asked—When the Ahankâric mind is divested of its illusory form and maintains its real state, what is its distinguishing characteristic?

Vasishta replied—Now listen attentively to the characteristics of a mind which has perished, while yet its (spiritual) form survives. No amount of desires, illusions and other stains will unsettle a person who is firmly under the influence of his Atma, like water on a lotus leaf. The good qualities of benevolence, &c., will ever sweetly beam in his face. All sins he will destroy ; the bondage of Vâsanas will gradually loosen their hold on him. Anger will be slain ; the tendency of the mind towards desires will be lost ; all the bad impulses of Kâma (passions) will be dispelled. All illusions in him, will look about for some befitting quarters elsewhere. The five organs will not be active in the discharge of their functions. Neither pains will arise and afflict him nor pleasures will increase. Through internal contentment and freedom from pains, there will arise in him an equanimity of mind over all and in all places. Even when pains and the rest attaching themselves to his body, exhibit themselves on his face, his mind will never writhe under them or their antitheses. If the mind should only perish, then Devas even will contract his friendship through sheer love and he will enjoy great felicity. He will then regard all equally. A perfect harmony and beauty will prevail in him, rendering cool even his very marrow and he will be glorified everywhere. Samsâric illusions, oh gracious Râma of large expanding eyes, will never affect those painless wise personages, however much such illusions are productive of great surprises, or make them oscillate ever with their never-ceasing changes of birth and destruction or generate many myriads of pleasures and pains. Fie on those low-minded persons of the world who do not long for and attain that Supreme Principle which can be cognized through Jnâna Vision only and wherein all accidents are unknown.

Now hear the means through which persons cross this ocean of existence of bondage replete with the rubies of pains, arising through the conjunction of some periods of time. (It is thus)—who am "I" that has the potentiality of getting the quiescence of mind which will enable it to wade through this ocean of fleshy existence ? What is the nature of this universe ? Who is that supreme One sought after ? Of what avail are material enjoyments ? Such a discriminative enquiry is, according to the Vedas, the best of means. There-

fore, thou shalt hear from me, how Ikshwâku*, the foremost and the first king of thy race, managed to attain Jnâna, the Moksha. While the graceful king was ruling over the seeming earth through the path of the ancients, he held secret communion within himself thus—" What is the stainless cause of this world teeming with dotage and death, pleasures and pains, fancies and misconceptions, etc., beyond number?" In spite of his deep thought over the same, he was unable to solve it.

Therefore having visited and paid due respects to the Lord, the first Manu† who came down from Satyaloka, he addressed him thus—Oh mine of mercy who deigned to descend easily to this earth from Satyaloka, vouchsafe to enlighten me as to my real self through the attaining of the eternal and the giving up of pains. Whence the origin of this universe? What is its form? How long does it last? To whom does it owe its origin? At what period and through what cause did it arise into existence? Like a bird getting out of a snare, may I get out of this universe of different gradations.

At these words Manu replied—" Very wonderful. Thy question arising through thy excessive discrimination and extending over long æons of period will (when answered) destroy all Mâya. All these paltry universes do not exist, appearing like a Gandharva city or the mirage in an oasis. It is only Atmic Reality that ever is beyond the reach of the organs, more subtle than Akaśa, unlimited by space and indestructible. All the visibles of objects composed of the five elements are but reflections in this great mirror of Atma. Some effulgent Śaktis (potencies) arising out of Brahman, commingled together and became of the form of the mundane egg. Some were of the form of Śiva's hosts. Some assumed the Devalokic form. Thus is the truth about the manifesting Śaktis. There is no such thing as bondage or Moksha. Brahman alone is, that is without pains. It is the eternal Jnâna alone, that shines as the world of variegated

* He was the first of the Solar Kings and Son of the present Manu Vaivaswata.

† Swâyambhu Manu.

objects, like waves differentiating the water into many kinds of foam, etc. Nought else is but the one Brahman."

"Having dispelled the thoughts of bondage and Moksha from arising (in thee) and mastered them, mayest thou be free from all fears and be as firm as a rock. But if thou shouldst associate thyself with thoughts of Sankalpa, then the Chinmâtra Jnâna will reach the state of a Jiva (in thee), like water transformed into waves, &c. Then the Jivas will ever be whirling in the cycle of re-births, existing from a remote period. All the delusions of pains and pleasures are the attributes of the mind and not of Atma. Like Râhu* which, though not visible at other times, is manifested in conjunction with the moon, Atma, when it comes into direct experience, will be seen visibly. This Brahman which cannot be cognized through Jnâna-Śastras and Ácharyas alone can be directly perceived in its own state through one self and his intelligence. Look upon thy enemy, the organs in the same listless manner in which a wayfarer regards objects in his way. It is not proper on thy part to love or hate the organs, since the body and other objects, being but the result of Karma, will inevitably come to take shape. Therefore having given them up mentally and made thy mind cool (without the feverish thirst for it), mayest thou be Brahman itself."

The self-identification of "I" with this body, produces the bondage of existence. But this idea is foreign to an aspirant after salvation free from all pains, who becomes of the nature of Chinmâtra. An impartial intelligence of such a person, which is more subtle than the all-pervading Akaśa, will destroy existence. Then Atma which shines in all objects, will be like the sun's rays, shining both in clear water and out of it. It will enter the heart of all forms and shine everywhere, like gold appearing in all (golden) ornaments. It is only his ripened and part-less form (or aspect) that manifests itself, as this world pervaded by the Atmic Satta (Be-ness). Know also Atma to be like Kumbha-Muni, Agastya who sipped the whole of the waters in this ocean of terrific time, pervaded by the destructive Vadava-Agni, full of

* One of the nodes of the moon producing eclipses.

the waves of the many rivers of the universes flowing into It."

"May you be according to your free will and with great intelligence, having first dispelled, through your intelligence, the countless array of objects such as body, etc., which are non-Atma and as such pertain to the world and being quite humble, through the development of Jnâna. Like a mother who, utterly unmindful of the child that rests on her lap, becomes of an afflicted heart, by causing search to be made everywhere for it, so all people, without cognizing Atma within which is without dotage or death, indulge in all sorts of griefs to the effect that they are utterly spoiled, or have no protector or they are destroyed with the destruction of their body nourished by food. Like water which, through agitation in it, generates waves and others, so also through the excess of Sankalpa, the delusions of Chit greatly increase; but should the stains of Sankalpa be removed and the expanded Chitta be concentrated firmly upon Atma, thou wilt be able, oh King, to rule thy realm long without any fluctuation, even in the tossing waves of (Samsâric) ocean and being immovable in thy Atma, to be eternal and blissful. Then Atma, which, remains after all, will through its Sankalpic (or voluntary) potencies create diverse sports like children in this world."

"Through its destructive potency, all things will be destroyed and will rest in It. The potency of bondage, also will arise of its own accord in this Atma and will merge into that from which it arose. The destructive potency also will arise voluntarily in this Atma.

Like rubies shining with lustre in conjunction with the rays of the sun or the moon, or the fruits, leaves, &c., of a ripened tree or drops of water in mountain torrents, this illusory world of Buddhi, &c., producing motion, &c., in it, arises out of Brahman. To those who have not cognized Atma, this universe will be generative of pains and will appear as if it were not a delusion. Such is the miraculous working of the diversity of Mâya. Though Atma is ordinarily partless and permeates all parts of the body, yet it, (through Mâya) deludes men from cognizing their own Atma. After contemplating upon the worlds as the Param-Akaś and freeing thyself from all desires, thou shalt be a Jivanmukta of great bliss accoutred with

the panoply of Brahman. After destroying the idea of 'I,' may you contemplate upon all objects through the idea of Abhâva (non-existence) as formless, without attraction and as Chit and the quiescent. The mere conception of differentiation that this is good or that is bad, will be the seed of a series of pains. Should this seed be burnt up by the fire of equal vision, then where will be the room for generation of pains? Gently wear, through diverse human efforts, the sword of Abhâva (non-existence) in thee."

"Oh King Ikshwâku wearing a garland in this dire forest of Karmas performed through thy mind, sever all (differentiated thoughts) through Abhâva, attain the supreme seat and being filled with discrimination through the abandoning of Karmas, be immovably seated in that state. Only he who, having merged within himself all the variegated differences of the universe and having crossed all the variety of thoughts, is free from the desires of the ever-agitating women and wealth and from the gloom of Ajnâna generating the idea of 'I' and thus has developed true discrimination, will illuminate Brahmic bliss in himself. He alone will be free from pains. May you meditate ever upon that Jnâna Reality which is quiescent, equal in all and immaculate."

Again Manu continued—"First Jnâna should be developed through a deep study of Jnâna Śâstras and association with the wise. This Subechcha (or good desire) forms the first Bhumika (or stage) of Jnâna. It does not apply to Karma Yogis (who indulge in rituals alone). The ceaseless Atma-Vichâra (Atmic enquiry) constitutes the second stage. Asangabhâvana is the third. In the fourth stage, Satwapâththi will destroy to the root all Vâsanas. Ánanda-Swarupa (the blissful Reality) replete with the non-illusory and immaculate Jnâna is the fifth stage (of Asamśakti). This stage in which there is not the Upadhi, (vehicle) of waking or sleeping is the Jivanmukti stage. In the sixth stage, it is like the Sushupti state of replete bliss, wherein there is nothing but the nature of non-intelligence (or ignorance). The exalted stage of the seventh is the isolation of Moksha which is partless, equal in all, immaculate, beneficent, quiescent and the pure Turya. This seventh state free from all objects and

replete with bliss is stated by some to be the Turyâtheetha seat of Moksha which is Chit itself.

"Of these seven stages, the three first may be included under Jâgrata Avastha (or the waking state). The fourth stage, in which all the universes do appear like a dream, will fall under Swapna (the dreaming state). The fifth stage which is filled with one uniform bliss alone comes under the category of Sushupti. That which is of the nature of bliss with intelligence is the sixth stage coming under the head of Turya. Then comes the Turyâtheetha, the seventh stage which is above the reach of the fluctuating mind and speech, self-shining and of the nature of Sat. If through the control of Chitta (mind) within the heart, all the visibles are destroyed by one past all resurrection, then there is no doubt that he will become a Jivanmukta through the great Be-ness. If one without suffering from the pleasures or pains of enjoyments becomes of a high intelligence and merges into Átma and enjoys the beatitude there, then to the certitude of such a being, the supreme Moksha will ensue. Such a person is a Jivanmukta, no matter whether he involves himself in many actions or not, or whether he is a householder or an ascetic, or whether he is disembodied or embodied. Such a sturdy person will never droop in spirit, since he is convinced that he neither dies nor lives, neither exists nor non-exists, neither is one nor another. Such a sturdy person, will never be afflicted in mind, being without grayness or desires or mind or egoism or any such and never clinging to any. Such a person being without the three gunas, birth and death and being a pure person and a Jnâni of eternal quiescence and equal vision, will not in the least be afflicted. Such a doughty person shining as the Jnâna which pervades all things such as straw, Akaśa, Sun, Devas, Nâgas or men, will never give way to despondency of heart. Those who have cognized through rare extensive enquiry that Chit (consciousness) pervades everywhere in the world, warp-wise and woof-wise, up and down, are the indestructible Ones."

"An object enjoyed firmly through one's Vâsanas brings immediately in its train pleasures; but when it perishes soon with its terrific results, it will of itself be productive of pains. It is indeed a notorious fact that the majority of mankind do

not relieve themselves from pleasures or pains. But when Vâsanas are either destroyed completely or do decay little by little, no joy will be experienced in sensual objects. Pleasures and pains are so inseparably interblended that they both manifest themselves together when they orginate or disappear together when they perish. When the Vâsanas of the mind decay, then the Karmas done by it will never generate pleasures or pains, like a burnt seed. Diverse Karmas have arisen through the separate appearance of the body and its organs. Whoever will like to come forward as the cook and the enjoyer therein ? One who through his great intelligence, is not attracted by the created objects will be of a heart as cool as the moon and of the lustre of the rays of the sun. Then by the whirlwind of wisdom, the cotton pods of Karmas, Sanchita and Ágâmi* will be broken and scattered away from the cotton plant of this body with its nine gates. All the thoughts of Jivas will flit away from them, they not having had practice in the direction of concentrating their minds ; but knowledge in those having the eye of Jnâna, will be firmly imprinted in their minds, though arising only once and will ever be on its increase through ardent love for it, like seeds sown in a fruitful soil. Like waters in a full river or ocean, Atma which is of all forms and non-dual will shine in all potencies. Know thyself as that essence which merges all the worlds into the non-dual Sat without the hosts of ceaseless thoughts."

Again the Muni continued—" So long as Atma rests in the desire for sensual enjoyments, so long is it termed Jiva. These material desires arise through Aviveka (non-discrimination) and will not arise voluntarily. Desires will become extinct with the rise of discrimination. When desires cease, Jiva's state becomes extinct and Atma attains the state of the stainless Brahman. This (Jiva) Atma has been going from heaven to hell and *vice versâ*. Oh King, do not become the water-pot swinging in the cord of thought in the picotta of existence. What sensible man will approach the illusions of actions which confirm him in the conception that such and such an object is his or that he is the agent therein ? Such deluded persons, deserve to go to still lower depths. But persons who

* Agâmi are the Karmas now enacted.

have eliminated from themselves, through their higher intelligence, the diverse delusions of agency and ownership of objects or the differentiation of that person, or this person, I or others are able to journey on to Moksha, the Highest of the highest."

"Having a firm grip of your Reality, the self-shining Atma, may you look upon this universe as your all-full form. Only when Jnâna dawns thus in your heart as non-dual, without any heterogeneities—only then can you free yourself from re-births and become Parameśwara (the supreme lord) himself. Know also the fact that I am also working my way up to merge into this Jnâna which Brahma, Vishnu, the victorious Rudra and others with their five* Krithyas (actions) attain, after merging into the one Tatwa. Whatever appearances take place at stated times and whatever truths are said to occur therein,—all these are no other than the sweet sport of Jnâna. Those who are of a stainless mind and have conquered time (death), having the attribute of Chinmâtra, will have none to compare with them in the all-full bliss they enjoy."

"Know that this universe neither exists nor non-exists; is neither of the nature of Atma nor non-Atma. When the Reality is reached, Mâya existing from the archaic period will perish. But Moksha has neither space nor time in itself; nor is there (in it) any state, external (or internal). If the illusory idea of 'I' or Ahankâra perishes, then the end of Bhâvana (thoughts) which is Mâya is Moksha. He alone will earn Salvation who does not undergo the diverse pains arising from the study of Śâstras which do entail ever-fluctuating pleasures in trying to understand their meaning. Such a person will ever be in his indestructible and equal Atma and enjoy bliss. He alone will shine as an emperor over all the world, who is indifferent as to what he wears or eats or where he sleeps. Like a lion escaping from its iron cage, free thyself from the castes, orders of life and the Dharmas of the world, and having lightened thyself of the load of worldly concerns, reach that state which is indestructible and free thyself from re-births, with an incomparable quies-

* The five Krithyas are creation, preservation, destruction, disappearance and grace.

cence of mind, like a clear sky. Then thou wilt be like a deep and crystal water in a mountain ravine. Then thou wilt enjoy within thyself the essence of Brahmic bliss without any the least disturbance of the equilibrium of thy mind."

"Such a person will be indifferent to all fruits of actions. He will be all-full without any deterioration. He will be proof against the attacks of the Vikalpas of actions, virtuous and sinful. His mind will not cling to any. Like a crystal which, though reflecting the five colors, is yet not discolored by it, so though in his mind are reflected the fruits of actions, yet it will not be tinged with them. In common with other men, he will be worshipping with true devotion ; and though his body is cut asunder through malice, he will be unaffected by pleasures or pains, they being merely like reflections in his mind. Though engaged in worldly actions such as eulogies (to God) and the celestial sacrifices, whether worshipped by others or not, he will ever be conforming to the dictates of the Vedas and be utterly disconnected in mind with worldly concerns. He will neither be the object of fear to those with whom he comes in contact nor will be terrified by any in the world, Such a full-minded person will rest in the Supreme Seat, whether he associates or not with desires, anger, fear and contentment, whether he refrains from being in the state mentioned before or is in a childlike state or whether he dies in Benares or in a Chandâla's (the lowest casteman's) house."

"Persons should worship this lofty soul, seeing that with the reaching of the Absolute Consciousness in Moksha, he has destroyed his mind and that inasmuch as bondage is caused by the gloom of Ajnâna, he has destroyed this gloom. Therefore it is the duty of those who wish to destroy re-births, to venerate such an exalted personage by ever praising, saluting, worshipping, glorifying and visiting him with entreaties. Not even Yajnas or ablutions, Tapas or gifts will confer, on one, the same effects as those derivable from the services rendered with true love to those who have glorified themselves in a state of never-fluctuating Jnâna, free from Samsâric-existence."

Having thus taught him with true love, Lord Brahma now passing under the pseudonym of Manu, departed to his

effulgent mansion in Satyaloka. Oh Râma, with feet tinkling with bells, thus did the famous King Ikshwâku cling fast to this kind of vision and rest in the certitude of Atma." So said Vasishta.

The Story of a Muni and a Hunter.

Summary.—This story is meant to illustrate the Turya enjoyment.

On being questioned by Râma as to what the wondrous traits are in those Jivanmuktas who have worshipped the eternal Brahman through their great wisdom (but without the psychical powers of Anima, &c.) Vasishta said thus—The incomparable intelligence of a Jnâni will ever find wonders (or delight) in the non-dual Atma. With stainlessness, fullness and quiescence, the Jivanmukta will be in Atma only. What wonder is there in walking in the skies and other psychical powers developed out of Mantras, Tapas and other means? Anima and other powers accrue only to those persons who expand their minds gradually in this world with intense efforts. But Atma-Jnânis long not for these Siddhis. There is one thing peculiar to them. They have not the minds of the base. Their minds are immaculate, being free from desires. Without the characteristics of caste and orders of life and through the freedom from the trammels of the delusion of the longstanding births and deaths, they will be the enjoyers of partless bliss. Besides, desires, anger, pains, greed, accidents, &c., full of Vâsanas, will daily dwindle into nothing.

Vasishta continued again :—Like a Brahmin who after giving up his noble status, degrades himself into a Śudra, Es'a (the Lord) degrades himself into a Jiva. The myriads of Jivas will, at every creation, shine beyond number. Through the flutter of that causal ideation, the Jivic Eśwaras will be generated in every stage (of evolution). But the cause is not here (in this world). The Jivas that arise from Eśwara and flourish thereby, subject themselves to repeated rebirths through the Karmas perfomed by them. This, Râma, is the relationship of cause and effect, (though there is no cause for the rise of Jivas), yet existence and Karmas, are reciprocally the cause of one another. All

the Jivas arise, without cause, out of the Brahmic Seat ; yet, after their rise, their Karmas are the cause of their pleasures and pains. And Sankalpa arising from the delusion of the ignorance of Atma is the cause of all Karmas.

As thus the cause of bondage is Sankalpa, you should root it away from you as completely as possible. The destruction of this primeval (cause) Sankalpa is itself Moksha. This destruction of Sankalpa should be intelligently practised. Where there exists the conception of the objects and the enjoyer of the same, thou shouldst, my son, gradually and at all times destroy this Sankalpa without losing sight of the same. Do not become of the form of objects or the knower, enjoying the same. Having destroyed all the slighted Sankalpas, mayest thou become That which remains. When the five organs get into objects (along with the mind), the desires engendered therein do constitute bondage ; but the non-attraction towards them is Moksha. If thou art even in the least tinged with the desires of objects, then it will involve thee in the meshes of existence. Oh beautiful Râma, if thou are not pleased with objects, then thou wilt be free from existence. Do not in the least bestow any desires upon the hosts of objects, movable and fixed, from straw up to gold.

Where there is no desire, what is there to feed upon or to perform or abandon ? Thou art neither the agent nor the enjoyer. Thou art alone the quiescent personage with thy mind extinct. Again, the wise will never grieve for things past, or about things of the future ; but they will perform their present Karmas duly, and be a master of them. Pride, illusion and desires are so many binding cords of the mind. Through the discriminative mind, the lower mind is powerfully mastered by the wise. Having developed much discrimination, may you destroy the delusions of the heterogeneous mind through the one pointed Manas (mind), like an iron severing another iron. The intelligent cleanse a dirty cloth with the dirty earth only. A murderous Agni-Ástra (missile) is counteracted by Varuna-Astra. The venom of serpent-bite is removed by its antidote of an edible poison. So also is it in the case of Jiva.

The Jiva has got three forms (or aspects). The first two are the base ones, *viz.*, the gross and the subtle. The third is the supreme Brahman. Having gained this Brahman, may you free yourself from the first two forms. The gross body was designed for the purpose of enjoyment with hands and feet, eyes and the rest. The painful mind which is of the form of Sankalpa and produces the conception of Samsâra is the subtle mental body. The third aspect is, to all Jivas, the Jnâna Reality which is without beginning or end or heterogeneities. Oh Râma with lotus hands, the immaculate Turya seat is above this. Being absorbed in this Turya seat, may you not identify yourself with the first two forms but destroy them both altogether.

At these words of Vasishta, Râgava asked the Muni thus:—Please describe to me in detail this Turya or Brahmic state which is higher than the three Avasthas (Jâgrata, Swapna, and Sushupti). To which Vasishta, with words shedding ambrosial showers, replied—Remaining in the certitude of Atma without desires and with an equal vision over all, having completely eradicated all conceptions of differentiations of "I or he", existence or non-existence is Turya. That state of Jivanmukti free from delusions, wherein there is the supreme certainty of Atma, equal vision over all and the witness-ship to all worldly acts is Turya state. Being without the painful Sankalpa, it is neither the waking state nor the sleeping state. Nor is it the ordinary Sushupti state, as there is (in Turya) the absence of the knowledge (of enjoyment). All the world becomes then absorbed in the beneficent Atma. To ripe Jnânis, this world is itself Turya (or they can enjoy the Turya state in this state); but to the ignorant, the universe is their settled abode (or they pinion their minds to the visibles only). If after the idea of "I" vanishes, the mind sees all things equally and performs all actions in such a manner that it cannot be said to perform them, then that is the Turya state to it.

Though you are the prince of men full of Jnâna, please hearken, oh intelligent Râma, to a story that occurred in days of yore. In a spacious forest, a Tapaswin was in a state akin to that of a Mouni.* A warlike hunter who was a veteran

* A person engaged in a vow of taciturnity.

in archery approached this Muni, and addressed him thus:— "Through the infliction of my arrows breathing fire, a stag ran up to this place. Will you please tell me where it fled to?" To which the stainless Tapaswin replied thus:— Oh person of good qualities, we are only a band of Tapaswins, tenanting this forest, having equal vision over all. We never involve ourselves in the stainful Ahankâra prompting men to worldly actions. Is it not the mind that associates itself with the actions of the organs in objects? It is long since the mind of the form of Ahankâra left me truly and completely. I now know nothing of the waking, dreaming, or the sleepless dreaming states. I am now become of the Turya state. All the diverse visibles do not exist in the pure Turya state." The hunter without understanding the disquisitions of the Muni quitted that place.

Therefore please listen to me attentively. There is no state other than Turya; Jnâna divested of all its stainful diversities is Turya. Nought else is in this world but It. The Jâgrata state is coupled with terrible actions; the dreaming state, with becalmed actions and the dreamless sleeping state, with Ajnâna (ignorant) actions. These are the three states of consciousness to a discriminative mind. If the lower mind perishes, it becomes the Sat and the non-dual and the all-equal state. Such a certitude of mind it is, the Jnânis develop and attain. In that Turya state in which the differenceless and ancient Jivanmuktas do abide as the great and the transcendent Rishis without any bondage, may you, my son, ever live firmly without the painful Sankalpas and Vikalpas and free yourself from all pains.

THE CONCLUSION OF NIRVA'NA-PRAKARANA.

Summary—In this chapter is given a summary of all the foregoing fourteen stories leading to Brahman, the Turyâtheetha State.

Is it not the certain conclusion of all Atma-Jnâna Śâstras that all the whole world should be seen but as a dream? Neither Avidya exists nor the dire Mâya generating the pains of actions. But Brahman alone is, which has not the least iota of pains and is quiescence itself. Diverse reli-

gionists, super-imposing many attributes upon this Brahman which is the quiescent, Chidâkas, the equal in all, the immaculate, the Atma and having endless potencies in it, dub it with different appellations. Some call it a void. Some Parameśwara ; and some others Mahâ-Vijnâna. Therefore having avoided all things, may you rest in that great silence. May you rest ever in the full Jnâna of the immaculate Atma with true introvision which is the Moksha devoid of the painful Manas, Chitta, Buddhi, and Ahankâra and be like a deaf, mute and blind person. Having reached the Jâgrat-Sushupti stage and thrust all things within (or made the mind to contemplate internally), perform all things externally according to your free will. With the growth of the mind, the pains increase ; with its extinction, there will be great bliss. Having lorded over your mind, may you free yourself from this world of perceptions, in order that you may be of the nature of Jnâna. Though surrounded by pleasurable or painful objects to disturb your equilibrium of mind, may you be immovable as a rock, receiving all things equally. So long as you free yourself from the delusions of the endless births, do not, oh mountain-like Râma endeavour to attain pleasures or pains, bliss or non-bliss through thy efforts. Such kinds of efforts will enable you to get the endless Brahmic seat. One whose intelligence is filled with the cool ambrosia, like the moon replete with nectary rays, will enjoy bliss. Having understood first the Be-ness (Principle) of all the worlds, he is in Moksha, performing actions though not really performing them.

Here Râma queried Vasishta thus :—' What are the means by which the seven Jnâna states can be cognized? And what are the characteristics of those Jnânis who have cognized them ? To which Vasishta replied thus—' There are two classes of Jivas (or egos), those that get under the yoke of (material) enjoyments and that do not do so. Now listen to the characteristics of these two aspirants for enjoyment and Moksha. Not caring for the glorious Moksha, the first class will estimate greatly the worldly path and will perform actions therein with great certitude of mind. Their tendencies will be towards the vast enjoyments of the world. Such a path will render them liable to fresh re-births,

generating discrimination to all. Like a tortoise thrusting its neck into the hole of an yoke floating on the surface of an ocean, he incarnates in repeated re-births associated with the dire organs and then through discrimination developed in them, begins to contemplate thus—" These dire re-births have been utterly fruitless. Enough of the (worldly) delusion. Of what avail are these Karmas ? All my days have been vainly spent in them. If there is a diminution in these excessive Karmas, then all pains will cease." He who has an indomitable heart to find out this seat, will abandon quite (the world), and become a Nivarta (or freed personage). Engaged in ceaseless enquiry, overcoming all illusions and contriving means to cross this Samsâra, such a person will every moment of his life be engaged in the renunciation of all his desires, without devoting a special day to it.

Ever bent upon the higher spiritual pursuits, such a person will daily revel in the bliss of his own Self. He will be loth to participate in frivolous and stainful Karmas. He will perform, but slightly, virtuous actions and will never disclose them to others. He will be engaged secretly in those Karmas only which do not bring home fear in the hearts of the worldly. He will shrink from dire ones. Never will he long for enjoyments. He will utter appropriate words only according to proper time and place and with great love, due respects, much endearment and prodigious intelligence. Such a personage who conducts himself thus will have reached the first stage of Jnâna, *viz.*, Subechcha. Moreover, he will, with his three organs (of mind, speech, and body) at one with one another, long to associate with (and worship) the transcendently wise personages. Being an ardent searcher after knowledge, he will study all spiritual books wherever they are. Such a personage who enters upon this line of enquiry after resolving, within himself, upon the destruction of this Samsâra with which he is connected is indeed a knower of the first stage (or has reached the highest ladder of the first stage). A virtuous person who is thus, is a great one indeed.

The second stage is called Vichârana, free from ignorance. In order to know all about the Dharmas (virtuous actions) in the Vedas, the proper path, Dhârana, Dhyânas and good

actions, he will sweetly associate with the wisest of great love, that will throw light upon the real significance of the stainless holy Vedic sentences and will, after discriminating between the real and the unreal, know what actions ought to be done and what not, like the master of a house accquainting himself perfectly with a knowledge of his domestic affairs. Those arising through Avidya (ignorance) such as all the perishable pride, envy, Ahankâra, desires, delusion, &c., will be easily disposed of by him, like a serpent throwing off its slough. Such an intelligent person will realize truly the esoteric and mysterious significance of Jnâna-Śâstras and of the words of an Ácharya or a wise personage.

Then the third stage quite free from all attractions, will be reached by him, where he will rest like one in a soft cushion of brand-new flowers. Such a person, after mastering all the observances inculcated by the Śâstras, will spend his life in the hearing of Tatwa-Jnâna stories in the abode of the noble Tapaswins and others. Broad slabs of stones will be his abode and resting place. By virtue of the control of his mind and the absence of attractions towards objects of bliss, he will live a nomadic life in the forest with an equal vision over all. Through a study of Jnâna-Śâstras and the performance of good Karmas, a true cognition of the Reality will arise. A person who has reached the third stage and is a knower of the same, can be divided under two heads in reference to their enjoyments without any attraction therein. Now mark well their divisions. They are termed the ordinary and the special. Again, oh Râma, born of the race of Manu, each of these has its two sub-divisions. The ordinary indifference is the idea of non-association with objects such as I am neither the actor, nor the enjoyer, nor the learning disciple nor the teaching Acharya.' All the pleasures and pains experienced, arise through the old law of Eśwara only, who is so pleased as to bless us all. How can agency be attributed to me? All the injurious excessive enjoyments are but fatal diseases All our wealth is but a source of infinite dangers. Death is only for birth (again). The staggering pains of keen intelligence are but maladies and obstacles to progress. Yama (Death) will again and again endeavour to destroy the many universes. Therefore thought of objects will arise in their

hearts without any desires. Those who thus are ever absorbed in trying to know the underlying significance of the sacred sentences are of the ordinary class.

Through the path of non-desires, the association with the wise and not with the ignorant, the illumination within oneself of the Self-Chaitanya, one's supreme efforts and a ceaseless study of Jnâna-Śastras, the great shore (or seat) of the vast waters of fleshly re-birth and the source (of all) will, oh Râma wearing garlands of gems and honey-dropping wreaths, be firmly and directly seen like a Piluluka Euphorbia in the palm of the hand. Oh thou like a cloud showering grace, the special (or second) indifference arises, when one is in the certitude of quiescent silence, dispelling, truly to a distance, all Sankalpas bodying forth in words, he not being the actor, agency being attributable to Eśwara or his own destiny. It also arises when there is no differentiation of thought of worldly objects or non-objects, Chit or non-Chit, internals or externals and height or lowness in the quarters or the Akaśa and everything merges into the quiescent state free from thoughts or light or many re-births or beginning or end. This third stage will bring in its train the matchlesss lotus bud of Jnâna which blossoms through the sun of Viveka (discrimination) arising in the heart and which is at the top of the stalk of the clear mind replete with the thorns of obstacles, arising in the mud of Vâsanas. The first stage of Subechcha arises in the mind, like the analogy of a crow and the palmyra fruit, through the association with the stainless wise and the performance of all virtuous actions without any desires for the fruits thereof. This will irrigate his mind with the waters of discrimination and protect it. This stage will be developed with non-attractions (or indifference). With the development of this indifference every day through proper efforts, it will be found that the first stage is the substratum of the other stages like low-caste men cultivating lands for others' sustenance. From it, the next two stages Vichârana and Thanumânasi will be reached. With the cultivation of special indifference, the third stage is reached. A person who has reached this stage will be void of all Sankalpas.

Here Râma remarked—How can salvation be obtained by those who are of degraded family, without intelligence, per-

forming bondage-giving Karmas, of vicious tendencies and without Jnâna? Moreover if a person dies having reached the first, second or third stages, what will be his future fate? Please enlighten me on these points, Oh immaculate Lord.

To which the wise Vasishta replied thus :—To the ignorant who are subject to many frailties, there will arise many re-births of diverse kinds. These re-births will not cease till the first Jnâna stage is reached. Besides, if the virtuous path be strode, there will arise the stainless indifference, like the analogy of a crow and the palmyra fruit; or with the association with the wise, this indifference will arise; and when there is indifference, the Jnâna stage will not but be reached. Through it, all re-births will cease. All the significance of the S'âstras point to this goal only. Again, hearken to the fates of those who, being in one or other of these Jnâna states, breathe their last. Should one satisfy quite the qualifications required of him in the three Jnâna states, then all his former Karmas will cease to exist. Then Devas will conduct him on their divine vehicle to Devaloka and other places, where he will feast his eyes upon the pleasant sceneries of Meru, Elysian gardens, caves and beautiful damsels. With the expiry of their enjoyment, all the old two-fold Karmas will perish completely, and then they will at once redescend upon earth as Jnânis. They will incarnate in a family of the wise replete with enormous wealth, good qualities and purity (of mind and body) and will unerringly follow the path of Jnâna, since they had already subjected themselves to a rigid course of discipline.

As this motley universe is seen without anything special as in the walking state by a Jnani in these three stages, they can well be termed the waking state. It is persons in these three stages that pass for Ácharyas to the work-a-day world. To the ignorant, they appear like those who have attained Moksha and are extolled. They instil spirit into the ignorant to tread the path of Jnâna. They will do only things fit to be done, and omit to do things which ought not to be done. They will act consistently with the working of nature. Such men alone are the greatest of men. Those only are the Supreme men who load their lives according to Ácharas (the reli-

gious observances), the Śâstric injunctions and the non-noble actions of the world with firmness.

In the first stage of matchless Jnâna, the nature (or qualities) of an Ácharya will germinate ; in the second stage they will bloom ; and in the third stage, they will fructify. Should a Jnâni die while in this (last) state, he will remain in Swarga (Devachan), for a long time ; and after satiating himself with the enjoyments therein which perish on account of their Sankalpa, will reincarnate on earth again as a Jnâni. After Ajnâna (ignorance of Truth) perishes through the development of these three stages, the exalted Jnâna will dawn fully in his mind and settle itself firmly there as all-pervading and without beginning and end, like the light of a full moon. It is with this mind associated with Jnâna that Yogis shine.

Those who have reached the fourth stage will look stedfastly and coolly upon all things in the universe with an equal eye and like a dream. Oh Râma, all the above three stages can be classified under the Jâgrata state, while the abovementioned fourth can be included under the Swâpana state. In this last stage, the mind will perish like the array of clouds in the autumnal season. Then it will remain in the transcendent Sat-Bhâva alone which survives all. With the destruction of the mind, all Vikalpas will not arise.

Then passing over to the fifth stage which will come under Sushupti, he will remain in the absolute certitude of non-duality, when all the specialties of gunas will disappear. Such a person will be with full Jnâna shining in the heart and free from the gloom of duality. He will ever remain in the Sushupti state. He will always rejoice in the possession of the matchless introvision. Though engaged in external actions, he will ever be quiescent, as if in a brown study. The sixth stage being reached, the Turya state ensues, in which he will be engaged in the practices appurtenant to that stage, being completely divested of all the regularly accrued Vâsanas. Then he spends his time mindless as the Kevala (one) free from all ideas of differences or non-differences, 'I' or 'non-I') being or non-being. A Jiva in this state unaffected by the knot of Ahankâra and being neither with the idea (of attaining) Nirvana nor without it, will be within, like the steady

and unflickering light of a lamp. All the worldly creation having then no externals or internals, shines all-full both inside and outside through Brahmic vision, like a pot filled to the brim in the midst of the ocean seething with waves. This personage, though he, to all appearances, seems to have every thing is really with nothing. Having solitarily passed this sixth stage, the Jivanmukta reaches the seventh stage alone. It is in this seventh stage that disembodied salvation is attained. Thus is the extreme verge of the supreme Jnâna stages reached, of pure quiescence and beyond all power of speech.

Having instituted nice enquiries into this seventh stage of Videha-mukti, diverse religionists ascribe different names to this stage, Some say it is Paramaśiva, some hold it to be a void; some hold it to be Vijnâna; some say it is kâla (time); and some Prakriti. Others there are who find it an up-hill work for them, through their Vikalpas and firm idea of differentiation of objects in this world, to cognize and describe this disembodied (or formless) state which, being homogeneous, is beyond the power of speech. If these seven Jnâna stages are crossed in a non-illusory manner, pains will not in the least come in contact with such a person.

There is a mad rutting elephant with tusks, like unto a a white shell, which, showering rutting water as it goes, stalks with a beautiful gait with its long writhing proboscis spotted with white. If this animal which generates never-ceasing pains be slain, then mankind will cross with you all the various stages of the above mentioned Jnâna. So long as this tremendous elephant oozing out rutting water be not slain through one's might, who will become a great warrior in the field of battle (in this universe) replete with pains?

At these words of Vasishta, Râma of the form of grace accosted him thus—What is this powerful elephant you acquainted me with? where is the field of battle? how can it be annihilated? what is the seat of its residence?

To which Vasishta replied thus—This grand elephant showering rutting water is no other than the pains-generating desires that ever try to appropriate to "I" all the things of the universe and disports itself with great mirth and joy in the spacious forest of the body. It has as its young ones,

the dire Indryas (or organs) full of anger and greed. It will articulate through its sweet tongue and perform its actions by being merged into the forest of the mind. The terrific and dire twin Karmas (good and bad) are its two tusks. The Vâsanas are the rutting waters shed by it. It has a body which ranges everywhere and at all times. All the visible objects of Samsâra are the battle field wherein the carnage takes place; the powerful desires being no other, as said before, than the elephant. This rutting elephant of desires which again and again invests persons with victory or defeat, puts an end to the myriads of poor Jivas. All the firm Vâsanas having their own modifications, existence, Manas, Buddhi, Sankalpa, desires and the rest pertain to Antah karana, the lower mind only. It is most conducive to the progress of a Jnâni to conquer fearlessly by all means and as if in sport, this elephant of desires which is but a combination of all, through sheer might and the arrows of dauntless bravery. If through the imbecility of thy mind, it longs after things of the world, please hear from me the means of arresting it. So long as these desires exist in thee, so long will the poisonous disease of Samsára creep upon and affect thee. The mind which expands itself everywhere, thus enmeshing itself in bondage can be called the despicable Samsâra itself. Its destruction alone is Moksha. Such is the fact.

If only a disciple whose mind is cleansed of all its illusions which make it real is initiated into the sacred mysteries by a Guru, then it will get quiescence like a drop of oil over a glass surface. Through the illumination of Jnâna, this mind which was originally of the form of the seed of desires gives up all the delusion of re-births; and there arises in it nothing (of the worldly desires) through its Asamvedana (non-receptivity). If the desires which bring in their train manifold mischief arise at any time in you, you should destroy them at once through Asamvedana. Though a host of desires manifest themselves in you in diverse ways, yet the Vâsanas which are inseparably associated with body will never fail to be removed by Asamvedana. Do not fall in love with your desires but regard them in the light of a carcase to be loathed. When the mind, through the powerful Pratyâhâra*

* One of the 8 parts of Yoga for restraining the organs.

mode, hankers not after desires which should be thought of as nothing but Vâsanas, then the mind will remain still. This effort is called Asamvedana.

The wise say that the ideas of "mine" and "thine" are only the foul creations of the mind. If all objects vanish through the contemplation of Jnâna, the wise, oh stainless Prince, say that all the unreal illusions will disappear. The existence of Manas is itself Sankalpa; but its non-existence is Śiva itself (auspiciousness or bliss). The contemplation of feeling and non-feeling after crossing all objects is the true one. May you, after abandoning all ideas of intelligence and non-intelligence and becoming oblivious of all things, remain stedfastly and firmly, like a decayed tree, with great Jnâna and in a state unchanged.

Now addressing the assembly, Vasishta said thus—In order that all persons in this hall may without exception understand the drift of what we say, we shall now, with our hands raised on high, proclaim to all thus—It is only Sankalpa destroyed beyond resurrection that constitutes the immaculate Brahmic seat. Why should not men then contemplate silently and secretly in their hearts upon the destruction of this Sankalpa? Then it will so betide that even the throne of an Emperor, who sways his sceptre over the whole earth will be regarded by them as but a paltry bauble. This Brahmic seat is obtained by those only who observe Mouna (silence towards material pleasures). Like a person who journeys on to a great city in complete reverie within himself unconscious of the pains which his feet underwent in the exertion of walking, so an Atma-Jnâni performs all Karma without his being conscious of the performance of them. There is no use gained in dilating farther on the subjects. Now hear from me in brief, the substance of what I said before. Sankalpa only is Samsâra; its destruction is Moksha. Majest thou be in a state of Elysian bliss, perceiving all worlds to be of the nature of Jnâna which is the one quiescence without parts or end or destruction or fluctuation or Samsâra. That which is described as the imperishable state of quiescent Jnâna is Asamvedana. Perform all thy allotted works, being at the same time in the Jnâna state and without the attracting desires. That Jnâna which tends to the des-

truction of the mind—a great up-hill work truly—is Asamvedana. Mayest thou be, through this path, in that state of beatitude, which is the quiescent Jnâna. All ideas of identification of all things with one's Self, will not free him from pains. Asamvedana will confer upon one Moksha as its result. Whatever is dear to thee (or proper in thy eyes), that thou shalt enact. The non-dawning self-light of Śiva (the auspicious) is the all-pervading Sat. It alone is the quiescent, auspicious and surpriseless bliss, shorn of all objects. It alone is Jnâna of ever-dawning Sat. It is this firm direct cognisance of non-duality that constitutes, Oh Râma, Karma Tyâga or the renunciation of all actions.

Thus did Vasishta initiate Sree-Râma into; which was again reiterated by Muni Vâlmiki for the benefit of Bâradwâja.

OM TAT SAT.

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